ZIONS HERALD

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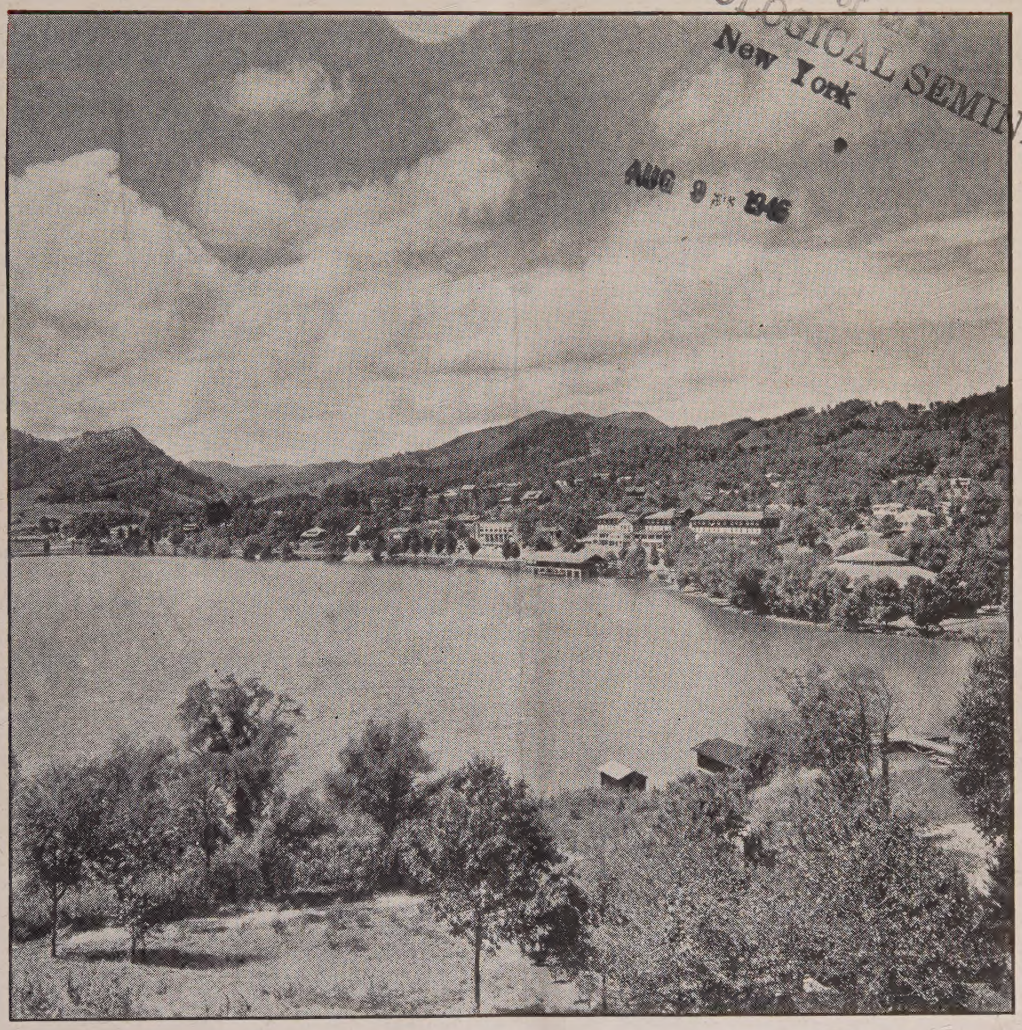


"SOMETHING OUT OF THIS WORLD"

Lake Junaluska, North Carolina

AUGUST 7, 1946

FOR THIS WEEK'S THINKING

JUNALUSKA HERE I COME. Dr. William L. Stidger describes the beautiful Methodist campgrounds on Lake Junaluska, North Carolina.

THE CHURCH AND THE ALCOHOLIC PROBLEM. The Rev. W. Ralph Ward, Jr., minister of South Methodist Church, Manchester, Conn., discusses a major Social Problem.

CONCORD CHECKS DELINQUENCY. The Rev. Ernest A. Shepherd, minister of Baker Memorial Methodist Church in Concord, N. H., relates the policeman to the delinquent in a remedial program.

The Rev. James A. Perry, superintendent of the Burlington District of the Troy Conference answers the question SHALL WE CLOSE THE RURAL CHURCHES?

PLUS RELIGION IN ART, ON A WIDE CIRCUIT, REGULAR FEATURES, TIMELY EDITORIALS, WORLD NEWS OF RELIGIOUS SIGNIFICANCE and COMMENTS FROM OUR READERS.

READERS WRITE

The Marysville Case

Bishop Raymond J. Walde's statement is labored and all but pointless as far as the real issue is concerned. But the tragedy of it is that the bishop failed to rise to the occasion and give a pronouncement on a question that is shaking our social structure. Instead he stresses incidental matters of ecclesiastical administration. When a man is elected bishop must he then and there cease to be a prophet?

(Rev.) Oliver M. Keve,
St. Joseph, Missouri.

Correction

An error has appeared in a recent announcement in Zions Herald which Bishop Titus Lowe, as president of the Council of Bishops, has asked me to correct. It was stated, I believe, that Bishop Bradley had been appointed by the Council of Bishops as a General Evangelist. This is incorrect. The Council of Bishops made no such appointment for the reason that it has no authority to make such an appointment. Perhaps some College of Bishops on the field may have taken this action, but the council did not.

(Bishop) G. Bromley Oxnam,
New York Area.

Envoy to The Pope

Most of us are, by now, quite conscious of the drive which has been initiated by Protestant leaders to the end that the American representative at the Vatican be recalled.

There is not much that can be said toward condoning an expedient of the administration which has so openly flouted the pride of the powerful Protestant forces in this traditionally democratic state. But, beyond the mere classification of a bit of diplomatic stupidity, there should be something said concerning the issue which is being exploited by the Protestant church in its attempt to save ecclesiastical "face." That issue is the separation of church and state.

As has been brought out, the doctrine of separation of church and state is a peculiarly American development. The aim was and is to secure an equitable treatment of all religious bodies and a maximum of personal religious freedom in this country. This is obviously a worthy aim.

Still, it must be considered that such a doctrine has more than one simple result in practice. If some of the results are harmful, it might be a logical procedure to see if some simpler doctrine might not achieve the desired end without undesirable concomitants.

What is the evil aspect of the practice of this doctrine of the separation of church and state? Immediately the rational mind is irritated by such an absolute imposition of a dualism in society. To set up two institutions, the church and the state, and then to say that they are to have nothing to do with each other is ridiculous. Furthermore, we have never really accepted any such interpretation of the social relations of church and state. When it has suited our purpose, we have always conducted a respectable, democratic, and constructive liaison between the two. The myth of the "pure and simple Gospel with no social, political, or economic implications" has been utterly exploded. We have dealt with the state, and the state has dealt with us. Why do we throw up this smoke screen about separation of church and state?

The principal difference between the relations of our state with the Roman Catholic Church and the Protestant church is that the former body maintains a more apparent unity and invites a more open and integrated liaison. This is in accord with its nature. Such unity is not the highest value in the moral structure and its totalitarian implications are obvious enough in either church or state—especially in the tottering Roman Catholic hierarchy.

To repeat, the administration has been ill-advised not to have installed some mode of representation in the courts of the Protestant church in accord with the Protesant emphasis on differentiation and decentralization. It should have been very natural to a traditionally democratic state to have been interested in such a purpose. We are slipping, politically, in the direction of attitudes recently promoted with such disastrous results by our enemies. Sowing the wind, we shall reap the whirlwind.

However, it does not follow that we, as Protestants, should be over-fearful of the recognition thus accorded the Roman Church. We should be zealous that our own relations to the state be conducted realistically. In structure of institutional forces and val the church ranks higher than the state account of its spiritual genius, internatio insight, and universal character. It sho not be running to the state continually w this or that protest concerning its ov prestige.

Let the church move in the circles of t world's order with dignity—with the s renouncing poise and power that is con nant to the Christian mission and conscio ness.

(Rev.) E. Kendall Scouten
Newport, N.

Letter of Approval

Through the pages of Zions Herald y are endeavoring to reach your vast audie of readers with the timely needs of the h of the timeless truths of the Eternal Gosp

The mantle of your worthy predecess and equally brilliant editor, Dr. Lewis Ha man, now Bishop Hartman, has fallen up you with persistent purpose in a time great choices—when life and death are timately at stake—Your able editorial a other vital messages offer sound philosop and spiritual edification, not only to the eig million Methodists but for all the Americ people everywhere. You are doing a sw job. Keep it up. We need the Zions Hera fearless and daring.

I admire your style, you can surely han the pen with real mastery and your dauntled courage in stating facts, a Christi antedote to the ills of distraught moderni Blessing and more power to you.

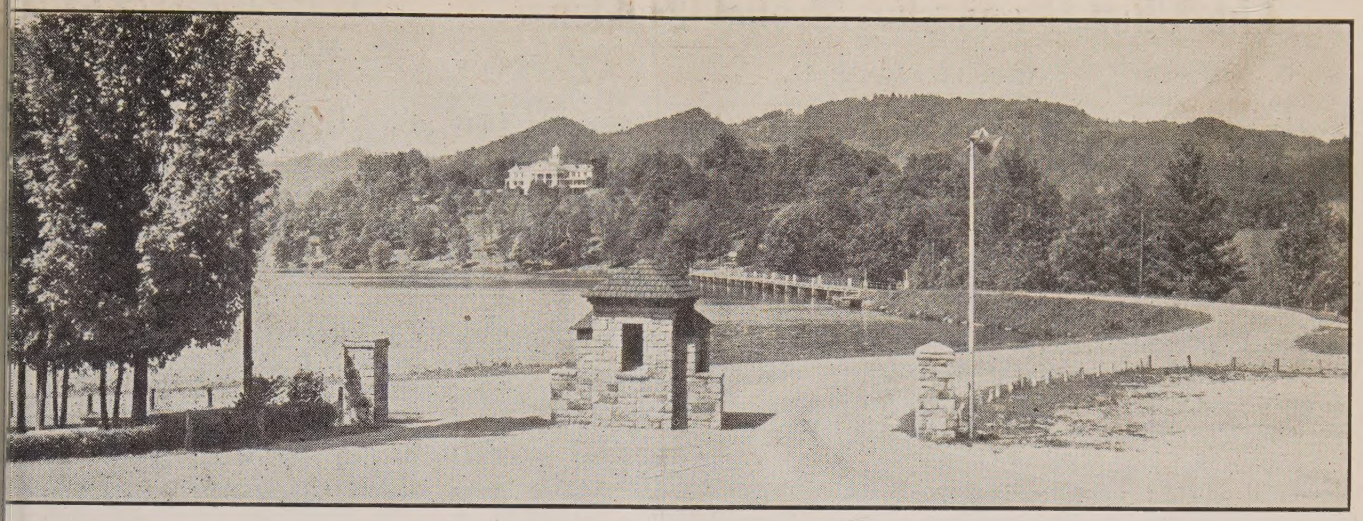
Zions Herald is one of the finest all arou weekly periodicals of the day. So mu wrong in the world — may God speed t right through you.

(Rev.) Francesco P. Sulmonetti,
Newcastle, Pen

Our Constant Harping

You seem to be constantly harping on t Central Methodist Jurisdiction, in which t Negroes who are members of The Method Church have more freedom than they e had in the M. E. Church before union of t three Methodist bodies. Do you want th again to be put under the control of wh men? You do not seem to be aware that t Indians are in bodies made up of India though they might unite with the wh churches. Nor do you take note of the f that the Orientals, Chinese, Japanese and K eans are in a separate body. Then too, t Spanish speaking Methodist members are separate conferences. Do you want to stir inter-racial conflict? Why did St. Paul f bid women in Corinth and Ephesus to without the veil, and to speak with unc ered heads? Had he permitted that, who those cities would have given any attenti to his gospel message? He seemed willi to let the gospel work out the problem. Th are many people who hold racial prejudi Surely The Methodist Church has a messa for these people. Do you want to close t door of opportunity to preach the gospel them?

J. W. Perry
Chattanooga, Te



JUNALUSKA HERE I COME

By

William L. Stidger

All I can think of, as I start this little piece on Lake Junaluska, North Carolina, that incomparably beautiful, satisfying, cool and quiet spot our Southern Methodists have developed as a Summer gathering place, is that popular song:

"Junaluska here I come
Back from where I started from."

For, as surely as a person ever steps his wandering, footsore feet on those beautiful grounds and shores, he will want to go back again, by hook or crook, on the best terms and in the quickest way he can find.

We of the northern section of The Methodist Church do not have any spot comparable to it. I have spoken at every one of our northern assembly places and I know of no meeting place which equals it. Lake Chautauqua is larger and more beautiful as a lake but not the auditorium, building and grounds.

My first look at Lake Junaluska was by moonlight. I sat on the porch of the hotel and directly in front of me lay that glorious lake, its cool waters lapping on the shore. Beyond the lake I could see several ranges of North Carolina hills, rising to meet the far off Smoky Mountains, peak after peak, and ridge upon ridge, lifting themselves against a moonlight sky in majestic beauty; and above and beyond the smokies range after range of moonlit grey-white clouds in massive contours. Through those cloud-banks sailed the full, round Harvest moon giving the whole scene a fairy-like look.

To my left, at the upper end of the lake arose a fifteen foot lighted cross, reflected in the quiet waters. That lighted cross is a story in itself. It has been shining out across that lake for many years and into the homes of those who live there in the Summer with a benign beauty and promise. During the war years, as a measure of economy, officials decided to turn the lights off on the cross but a petition came in from the trainmen, engineers, firemen and brakemen of the Southern railway, begging that the cross might be turned on again; saying that as their heavy trains swung around a certain curve along the lake from both directions, the shining cross was a beacon light, a comfort and assurance to them as their trains plunged through the night. They even offered to pay the cost of keeping that cross lighted. When the officials got that petition they gladly turned the fifteen foot lighted cross on again and it has never been turned off.

To sit on that hotel porch looking out over that lake into the Smoky Mountains, with great masses of moonlit clouds hovering over them; and into the outline of that lighted cross is, as the youngsters say of anything they want to put in a class all by itself, "Something out of this world."

The auditorium itself is a treat both to those who sit in front of it and to speakers who stand on its firm, well built and beautiful expanse. It is paneled in white pine and that forms the background of the huge platform as the

(Continued on page 758)

The Church and the Alcohol Problem

W. RALPH WARD, JR.

The Church is challenged to face the alcohol problem anew—full responsibility must be assumed both for political action and individual education.

I

In recent years an interesting trend has been in evidence relative to the problem of alcohol. Within the church, which for many years was the center of aggressive activity on the issue of drinking, one observes a cooling-off process; while in other centers there has been a steadily heightening interest. When it is announced that the preacher is to deal with temperance in next Sunday's sermon or that the church is to present a program of temperance education, one senses a shutting of ears and a blunt turning away on the part of many people; yet articles on alcoholism, drinking, and temperance are read with avid interest when published in *Collier's,* the *Atlantic Monthly,* the *Reader's Digest,* or the *Saturday Evening Post.* When The Methodist Church or the Women's Christian Temperance Union holds a conference on temperance, little notice gets into the press or over the radio; but let Alcoholics Anonymous hold a session in the Waldorf-Astoria in New York, or in some small hall in a New England village, and there is such public demand for information that both press and radio give ample coverage.

Now I for one do not mourn this change. Too long have we heard the assertion that liquor is no problem if the church would not raise a such fuss about it. Too often it has been asserted that the church's concern with temperance is a Puritanical bias, an unhealthy desire to violate individual rights, and that we who have preached temperance and advocated prohibition are meddlers in the personal affairs of others; that we are idealists, pressing against the tide of both personal desire and social custom; that the whole temperance effort is both misguided and futile.

But impractical idealists, umbrella-carrying meddlers, and holier-than-thou preachers and W. C. T. U. leaders are not invited to write articles in the great secular journals of America. Articles in these journals are written by people who, however biased, could seldom be accused of a bias in favor of the church or religion. Such persons write on this problem today and find a market for their writing because they are discussing one of the most prevalent problems of our generation. Estimates have shown that today 40,000,000 adults in America use alcohol. And some millions of these forty millions (no adequate figure is available) have discovered that the use of alcohol has become the great problem of their life. They find it destroying their health, wrecking their home, threatening their job, putting in peril their influence—in a word, it is an uncontrollable source of danger to the things they most deeply desire. Therefore they hunger for a solution and cry out for help; and this flood of popular interest in drinking, alcoholism, and temperance education stems not at all from any predisposition of the church, or any religious or semireligious group, but from human need. The problem of alcohol is not a parochial affair, but a problem as wide and as deep as human nature itself.

Then, too, we cannot regret this present trend because it is forcing the church to re-evaluate its approach to the problem and to rethink and restate its solution or solutions. However, though I rather rejoice in this, I do not believe that the church should be pushed out upon the periphery of the problem. The church with its good news of life in Jesus Christ, as we shall see, has a contribution to make which lies at the center of the whole matter. But the church can miss the mark in facing this problem. The church can maintain its position with an attitude of self-assurance and dogmatism that will drive people in the other direction. The church can present the issue with such emotional appeal, and state it in such an oversimplified way, that it will earn the resentment of many of those whom it is most earnestly trying to assist. Then, too, the church can tie itself too closely to a political solution and thus be forced, to its detriment, to align itself with a political party —

The Homemaker's Corner

Mrs. Harry A. Burnham

Why Bother?

Back in the country, where there alwa seems to be time to stop and talk wi strangers, it is an interesting experience get lost and try to get someone to dire you to the next town. The man with scythe in his hand and a field of swe smelling clover in front of him is usual in the mood for a little visit.

It will be a matter of diplomacy on yo part not to try and hurry him. If you you may get sent over a mountain on almo impassable roads, when a few minutes d voted to conversation will send you "'rour the river road" to you destination.

Your directions will be something lil this: "Down this road a spell you'll con to a road bearing off to left. Don't tal that. Then you'll come to a place with b red barns; don't know what Jones wants so many barns, he sold off all his cattl Well, you go right by that place. The you come to a fork in the road, bear righ Then you'll cross a bridge; new bridge 't put in after the flood a few years ag Water washed the old one out; good thin too, 'twan't safe. Then you go up a h past a big house with new paint on it an a lot o' flowers in the yard. City foll bought that; think it has a nice view, that 'bout all it has, if you ask me. 'Bout mile, little more or less, turn sharp rig and keep straight ahead." Good advice th at any time!

Our classic in being directed was when w came upon a sign bearing the name of t town through which we had just passed, wi the arrow pointing straight ahead of us. W asked the reason for this and received th reply: "Yes, you're going all right. W got that sign up on the wrong side of t road, but we didn't bother to change 'cause we thought everyone'd know."

After all , why bother? Everyone oug to know.

Religious Advisers to Delegates

WASHINGTON, D. C. (RNS)—A joint res lution urging the appointment of religio advisers to the American delegations at t United Nations organization and the pea conferences has been introduced in Congre by Representative Joseph E. Talbot (Conn.). The resolution has been referred the House Committee on Foreign Affairs.

Talbot's resolution asks the President a the chairman of the UN delegation "to i vite representative religious organizations nominate leaders of their own choice" as a visers to the group "to the end that spiritu principles and moral ethics may be broug to bear as constructive factors in the form lation of decisions."

The resolution follows in full:

"Resolved by the Senate and House of Re resentatives of the United States of Ameri

ongress assembled, that it is the sense of Congress of the United States that the rican delegations to the United Nations all peace conferences shall be supported group of advisers representing the prin- religions of the people of the United s, to the end that spiritual principles and l ethics may be brought to bear as con- tive factors in the formulation of de- ns in all matters which concern moral s and the establishment of good will ng men and nations.

That the President of the United States, ecretary of state, and the chairman of the ed States delegation to the United Na- shall be, and hereby are, urged to in- representative religious organizations to inate leaders of their own choice to serve dvisers to the American delegation of the ed Nations and to American delegations l peace conferences.

That to implement this joint resolution ngements to be made similar to those e effective by the President and the secre- of state, for spiritual advisers at the ed Nations conference held at San Fran- o."

apanese Methodist Church Reorganized

AKLAND, CALIF. (RNS)—Reorganization the Japanese Methodist Church in this ntry to meet problems brought on by the was completed here by 50 pastors at- ling the 47th annual Japanese Provisional ference of Methodist Churches.

ed by Bishop Fred P. Corson of Phila- phia, who presided, the conference sug- ed that the Japanese Methodist Church rt itself from the "clannishness" of cater- only to people of Japanese descent and and its scope to take in people of all es.

ishop Corson told the conference that ut half of the persons of Japanese ances- who were evacuated from the West Coast he start of the war had returned to their nes. Supplementing the bishop's state- nt, the Rev. John Yamashita of Oakland that the six Japanese Methodist Churches the San Francisco Bay Area now have ut 5000 communicants.

he Rev. T. J. Machida of Seattle, who up Japanese broadcasts under the foreign lligence service of the Federal Communi- ons Commission in Washington, D. C., ing the war, declared that on the whole American people have been tolerant ard Japanese-Americans released from centration camps. He said men in the ed forces who had served overseas with 15,000 Nisei servicemen were particularly rant.

The conference paid tribute to the memory 1000 Nisei who were killed during the r and to the 5000 other Nisei who were unded.

One of the topics debated at the confer- e concerned efforts being made to obtain S. citizenship for the Issei (a Japan-born ident of long duration) whose children e fought in the U. S. armed forces.

something the church can never afford to do. Though the church has been right, I believe, through the years in its central contention regarding the alcohol problem, it certainly has not used wisdom, discretion, common sense, and understanding in dealing with it. We in the church have been right, but have not made our rightness attractive; we have upheld the ideal, but have failed to make it clear that in the case of drink, the ideal and the practical are one and the same. We have been too much against the evil, but not enough for the good. We have forgotten all too often in both preaching and teaching to hold to the great Pauline principle, "Be not overcome of evil, but overcome evil with good" (Rom. 12:21).

II

What then is the source of the church's concern with this problem? Is drinking a moral problem with which the church has traditionally been entangled, and now fears to relinquish for fear of breaking with tradition? As a matter of fact it is something less than a century that the church has been vitally concerned with the problem of alcohol. There is something more at stake than an interest in maintaining church tradition.

Is the church opposed to drinking because of the teaching of Scripture? Is it biblical authority the church is primarily interested in upholding by being the relentless foe of the liquor traffic? Some would doubtless assert that this is the case, but it is perhaps the weakest of all foundations for the church's concern. Any convictions one might have about total abstinence or prohibition would be pretty hard to prove by mere quoting of Scripture. Total abstinence is not one of the Ten Commandments. The vineyard and winepress played a large part in the economy of Israel. They were as much a part of the life of the farmer and villager of Palestine as the olive grove and fish market. There is no reason to believe that the cup which was passed at the Last Supper was not filled with wine from the vineyards on the hillsides near Jerusalem. Professor W. A. Smart is right when he says, "Drinking wine in Jesus' day, as in many parts of the world today, was no more an issue than polygamy was in Abraham's day or than drinking coffee is today."

But there is in the Bible a clue to the church's concern with the problem, and the testimony regarding it is as clear and decisive as any other matter in all Scripture. We might pick up this clue by reference to an incident concerning one of the great legendary figures of Israel. In Israel's tradition no man had woven about him a greater legend than Noah. Genesis says of him, "Noah was a just man and perfect in his generation, and Noah walked with God" (6:9). To Noah was entrusted during the days of the flood the salvation of every living and creeping thing. Noah rose to the opportunity, built the ark, and skippered it through the flood. And after the flood Noah led his family and all the inhabitants of the ark out onto the dry land to begin anew the life of man and beast upon the earth. When he came out, Noah was mindful of whose grace it was that had wrought the act of salvation. So Noah, who walked with God, now built an altar and offered upon it an offering of thanksgiving, whereupon he heard the promise of the Lord, "I will not again curse the ground any more for man's sake;—while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:21, 22).

Then Noah, being a husbandman by trade, planted a vineyard and drank of the wine. Presumably the tension of the weeks on the waters had been too great. The responsibility of the ark, his family, and all living things was too heavy even for one so richly endowed as Noah; and the joy of getting back to the soil and seeing his own harvest of grapes ready for the winepress was too much even for such a saintly man. So in the drnking of the wine Noah became drunken and lay uncovered in his tent until his sons came and found him. In shame and sorrow they covered him over to let him sleep it off.

Here in this legend of a godly man is the witness of a fact that must have been borne in upon the people of Israel over and over again, no less than upon us: that drunkenness can be the ruination not only of the bad and indifferent person, but of the righteous and pure as well.

Life is spoiled by the evil of drink. Again and again this thought runs

(Continued on page 759)

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIV BOSTON, AUGUST 7, 1946 NUMBER 32

Ninth Sunday After Pentecost

I Cor. 12:14-27 Luke 12:15, 22, 23 29-34

See THE BOOK OF WORSHIP and REVISED STANDARD VERSION

Paul's thesis of cooperation is vividly illustrated in his discussion of the various gifts within the body of the church. He uses the physical body as the basis of the discusson and points out the futility of a body's proper functioning without the well-timed and co-operative function of all of its members. "If one member suffers, all suffer together; if one member is honored, all rejoice together." It is well for us to ponder on this teaching, for with the over-much organizational zeal which surrounds most churchmen we can easily lose sight of the fact that whatever impression we make on the secular world, it is a total impression. If one member is weak, if one policy is unchristian, if one segment of the church is guilty of nonfeasance, then the total effect of the body is bound to reflect it.

The second lesson is the Parable of the Rich Fool. The series of admonitons are familiar, yet still are deep mysteries to most of us. We say that life does not consist of the abundance of possessions, yet we proceed in our normal economy to live for the accumulaton of possessions. We agree that life is more than food and clothing—but we still train ourselves professionally to secure an abundance of food and clothing. A minority gets beyond the limitations set by our busy work. It is an interesting minority, too. It is the leaven at work within a suicidal society th will keep the law of the Lord at work for the savir of mankind.

The rich man was called a fool because he cou not understand that he was actually very poor. H lack of common sense made him a fool: one cann live in an economic order that is self-centered, for th laws of distribution cannot work in a selfish worl The rich man was actually a robber—and not ve clever at that—for even robbers cannot thrive ve long without production and without reinvesting th things that they have stolen. "For where your trea ure is, there will your heart be also."

Slurs Cause Lynchings

The entire nation was shocked when it learned th an armed mob in Walton County, Georgia, dragge two Negoes and their wives from their homes an lynched them in a nearby woods. These lynching followed closely on the heels of the threatening r marks of Georgia's governor-elect, Eugene Ta madge, and Mississippi's raving Mr. Bilbo. Both c these men have won their way on the war-cry, "Kee the Negroes in their place."

Legally it can never be proved that anythin Messrs. Talmadge or Biblo did or said had anythin to do with the horrible death suffered by Mr. an Mrs. Roger Malcolm and Mr. and Mrs. Georg Butler. But the death of these four people is suff cient evidence to prove that theories of "whi supremacy" are bound to produce horrible results.

Indications are that the authorities, including th sheriff and other county officials, did know that lynching was to take place. The fact has been estal lished that Negroes in the vicinity had been ordere to get off the streets of the town shortly before th dastardly deed was committed. This indicates th at least the local police knew that something w about to hpapen. It also means that if the poli knew about it, some means could have been provide to prevent this Ku-Klux-Klan-sort of deed.

Mr. Walter White, efficient and courageous exec tive secretary of the National Association for the A vancement of Colored People, issued the followin statement last week:

"These lynchings are not isolated. They smugly into the pattern of lawlessness being whi ped up in the South, such as the Columbia, Tenne see, outbreak of last February, the more recent gou ing out of the eyes of a Negro war veteran at Aike South Carolina, three hours after he had been hon

discharged from the Army on returning from Pacific, and other crimes. The National Asso- on for the Advancement of Colored People has ed on President Truman and Attorney General n Clark to proceed at once against the lynchers er the Conspiracy and Civil Rights statutes."

s churchmen we ought to insist that federal horities conduct an immediate and thorough in- igation of what seems to be a vicious plan to im- ment the philosophies of Bilbo, Rankin, and the of the people who are seeking to undermine the dom of our America.

What's New in The Bible?

or a number of years Dr. William G. Chanter conducted ZIONS HERALD's weekly discussion of Church School lesson. Dr. Chanter has asked e relieved of this work and we are truly sorry to him from our staff. All readers will join us in ressing sincere appreciation for the splendid work t Dr. Chanter has done.

We are glad to announce, however, that Dr. arles M. McConnell, professor of rural sociology Boston University School of Theology, will be new editor of the weekly feature entitled, hat's New In The Bible?" Dr. McConnell, who widely known throughout Methodism, has had g experience in presenting the Church School on to laymen. It is exactly because of his dis- ctive technique in "talking laymen's language" t we have urged him to do this work for the read- of ZIONS HERALD. He will follow the suggested edule of lessons prepared by the International uncil of Religious Education, but will present an ormal type of study. We predict that his contri- ions will be happily received by teachers as well other laymen who are looking for picturesque derstanding of the Bible.

Marriage on a Merry-go-round

Some unthinking parson was roundly condemned Cliffside Park, N. J., last week because he per- med a "stunt marriage" on the merry-go-round of local amusement park. The Bergen County uncil of Churches denounced the affair "as an ense to the sacred religious concepts of the holy te of matrimony."

Acts like this are serious threats, not only to the ctity of marriage, but also to the effectiveness of the voice of religion in redeeming the spiritual foundation of our upset Amercan homes. Protestantism has been harmed more than once by some unthinking minister who has been a party to "stunt marriages." Marriages performed at furniture fairs, county fairs, conventions, and a host of other public functions can hardly be said to be anything more than secular performances.

There is no reason why Protestants could not govern this situation. Church law could forbid any of its ministers to perform "stunt marriages." But the law ought not be necessary. Surely the flippancy with which too much of our Protestantism has regarded marriage has paid horrible dividends. Broken homes will continue to develop unless a strong movement gets under way which will truly make The Order for the Solemnization of Matrimony a statement of the most sacred vows, and the recognition of the most tender of human ties. Marriage must be an honorable estate, "that they may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together."

Plan Now For Stewardship

No venture of Methodism has ever had greater possibilities than the forthcoming year of stewardship. As part of the Crusade for Christ, the Board of Lay Activities has charge of directing a program of churchmanship which, if followed carefully by local churches, will put Methodism in a larger sphere of influence than it has ever enjoyed. The church has set itself to recruiting 500,000 inactive Methodists and train them in vital leadership for the service of the church and community. Giving will be encouraged, and a sense of personal responsibility developed so that no matter what the current problems are, the churchman will feel that he must do something about them.

This is an answer to what people have been wanting for many years. It greets with challenge the million new Methodists brought into the church as a result of our year of evangelism. Its finest potential, however, lies in its flank attack on the "inactive lists" which hang like shadows over practically every church in the world.

Plan now for stewardship! The laymen have have taken the lead in this whole venture, and churchmen ought to prepare themselves for a great year of significant advance.

Concord Checks Delinquency

ERNEST A. SHEPHERD

The Addison Boys Club House, abandoned church put to excellent use.

In 1943 the juvenile delinquency rate of Concord, New Hampshire was increasing rapidly. Youthful offenders were becoming a headache to the police, an anxiety to the schools, and source of concern to taxpayers. So alarmed was the city administration that a committee was appointed by the mayor to study the situation.

In the meantime, the number of boys going through the hands of the police, grew.

Chief Arthur W. McIsaac, head of the city police, decided something had to be done. It was his belief that the delinquents might be helped if they were formed into a club of their own. He consulted with members of his force; selected officers to take charge and turned over to them thirty boys who had been troublesome. And that was the beginning of the Addison Boys Club which has checked delinquency in Concord!

After three years of activity by the club, the juvenile crime rate in this community of 27,000 has been substantially reduced. In the whole year of 1945 only one boy in the club was the subject of a complaint. The stream of juveniles coming through the police headquarters has dwindled to a trickle.

The club has 58 members and they elect their own officers. Each member pays five cents a week dues, is given a complete gym outfit and a locker, and takes his turn at the cleaning duties in the building. The club house, with a gym, showers, pool table, work shop, office, is open every day of the week except Sunday.

Outstanding feature of the activities is the "court" held by the boys for their members who have gotten into trouble. The accused is brought before a panel of judges of other members, he is charged by a prosecuting attorney and defended by counsel. The three judges listen, declare him guilty or not and give sentence. One boy was caught upsetting an elderly lady's ash barrels. He was brought to trial and pleaded guilty. The sentence given was to shovel the lady's paths for three snow storms. After he had done that, he came into the club to say, "That's enough. Somebody else can push over ash barrels." He and others have come into a new attitude toward others and toward themselves.

The club is under the supervision of the police department. Officer Addison Martin, now retired because of health, was first detailed for full time work with the boys. The board of directors is composed of police officers with the chief as chairman. The Police Benevolent Association, so convinced of the worth of this work, has poured into it generous gifts of money

Christmas party; James Ackerman, F. B. I., speaking to the boys.

World Service Commision Reviews Advancing Program

There is no better vantage point fro which to view the world wide program Methodism's evangelistic educational a philanthropic agencies than the annual m July meeting of the denominations Gene Commission on World Service and Financ

For two crowded, well organized days most all of the 31 members of this importa agency came to Columbus, Ohio. They to off their coats and despite summer heat du fully fulfilled their heavy responsibility, a ing as a kind of corporate comptroller f their church. They carefully reviewed recei and disbursements for the year ending M 31 of nearly $18,000,000.

While the General Conference is the a thority, the World Service Commission h the triple function, first, of keeping so close in touch with the work and requirements the several boards and agencies that it c shape these needs into a well-rounded budg for quadrennial study and adoption; secon of reviewing annually the properly audit reports of these boards and their records work done; and, third, maintaining a ce tral treasury which receives from the annu conference treasurers the contributions to t various causes and distributes them accor ing to previously determined ratios to t proper recipients. Ten people, divided amo three departments, are required in this exa ing office.

This year's transactions required a print report of 120 pages from the treasurer, D Thomas B. Lugg of Chicago. Shown in co plete detail by conferences are the receipts World Service, Episcopal Fund, General A ministration Fund, Fellowship of Sufferi and Service Fund, and the special Crusa for Christ Fund for Relief and Reconstru tion.

World Service for the year was up $48 237, a gain over last year of 8.29%, the lar est amount received for these causes since t union. In addition to the $6,284,286 receive on World Service in the Chicago treasur the several World Service agencies report other receipts which came directly to the from other sources of $767,614. This ma the total giving for these causes $7,051,90 It should be remembered that there are oth direct gifts running into millions made Methodist educational institutions, hospita and homes which are not reported to t World Service Commission, as well as t four million anually raised for benevole purposes by the Women's Division of Chris ian Service.

The Episcopal Fund, which provides t salaries, pensions, rent, office, travel and se retarial expenses of the bishops showed r ceipts comfortably above disbursements a carries from previous years a substantial ba ance.

The Fellowship of Suffering and Servi receipts were $407,166. This is divided b tween the Committee on Overseas Reli (50%), the Methodist Commission on Cam Activities (25%), and the Methodist Co mission on Chaplains (25%).

With other funds in excellent condition D

: called attention to an under-payment he second year of the quadrennium of General Administration Fund. This re- d in ability to remit this year only of what the budget had set for the ld Council of Churches, the Federal ncil of Churches and the Commission on ic Information. He called upon Bishops District Superintendents to add any an- deficit of a conference to the apportion- t for the following year so that by the : of the quadrennium the full four year ortionment will be paid.

shop Titus Lowe, of Indianapolis, presi- : of the World Service Commission, op Clare Purcell of Charlotte, N. C., vice- ident, and Judge W. F. McMurry carried their duties at the meeting, receiving with r colleagues the formal presentations of boards and agencies which are supported hese several funds. They fulfilled all legal business requirements. At the same time nterpretive comments and periods of spir- l refreshment, they kept the group, de- e big figures and certifications of public ountants, aware of the difference between market place and the King's business.

Plans for enlisting as World Service con- outors the 50% of the church members o are now making no recorded gifts to se causes were approved and official en ragement was given to a great missionary nference for church leaders to be held in 17.

200 Women

Over 200 women gathered at the afternoon eeting of the Worcester District Women's ciety of Christian Service held as a part of e Sterling Institute and Camp Meeting on erling Campgrounds, on Thursday, July 25. rs. H. Lewis Hardy, president of the Wor- ster District WSCS presided. The theme of e program was Christian Stewardship and as presented most ably by Mrs. Charles elano, district chairman of the Spiritual fe committee, in her devotional period, and the speaker of the afternoon, Emory S. ucke, editor of *Zions Herald*. The offertory ayer was given by Mrs. Franklin D. appan.

A happy feature of the afternoon program as the presentation of two babies for Life embership in the Children's Division of the Women's Society of Christian Service. The enerous offering of the afternoon made this ossible. Mrs. Harvey Dudley presented her on, Harry Charles Dudley, born October 4, 945, grandson of Mr. Harry W. Dudley, resident of the Sterling Camp Meeting As- ociation for many years; Mrs. Winthrop E. White presented her son, Winthrop Allen White, born December 10, 1944, grandson of Robert F. Allen, dean for many years of La- ell Summer Institute, also a past trustee of Sterling Camp Meeting Association.

The week's program for the women in at- endance at the camp meeting was greatly nriched by the presentation four other after- oons of the week of programs including in- piring speakers. These hours were arranged nd conducted by Mrs. Francis D. Taylor, vife of our Worcester District superintendent.

and labor. In a short period of time, the officers have changed in the eyes of the boys from enemies to friends, men whom they now look upon as "good guys" and the first people to turn to in trouble. The officer to whom they have turned to most often was paid a sincere tribute when the boys elected to use his first name as the name for the club, Addison Boys Club. In fact, Officer Martin without the training which is generally assumed for professional social work, has effectively directed the program while winning the affection of the boys by such ordinary devices as a pat on the back or a kick in the pants.

From left to right, front row: Officer Addison Martin, after whom the club is named, two volunteer leaders, Officer Simard, assisting Officer Martin.

Some months ago there was a gang of boys who had stolen some revolvers. There was an agreement among them to shoot any "cop" who interfered with their plans. The officers rounded up these youth mobsters and brought them into the club. Now these potential gangsters are some of the leaders of its activities, with no recurring trouble.

That is a typical result which could be duplicated by many other incidents in this farsighted police work.

Through the enlightened policy of the administrative head of the department, the quiet, regular and dependable work of the officers, with the money put into the program from the department plus gifts from interested citizens and volunteer leadership given by high schools boys, a notable contribution has been made toward reducing juvenile delinquency in this small American city.

At the same time it has pushed some boys under a shower bath regularly, given countless haircuts, gotten clean shirts put on and through organized activity started the boys on the way to become useful citizens.

The following letter was received this Spring by the Rev. Ernest A. Shepherd, minister of Baker Memorial Methodist Church in Concord, from the Chief of Police:

"I am very grateful for the interest you have taken in this club, knowing that you are interested in the welfare of boys, and hope you will continue to do so in the future. This community should feel very grateful that you take such an interest in the process of making these boys good citizens of this community of ours. I feel quite certain that many a boy upon reaching manhood will recall during their youth when you gave them guidance and advice.

"If more people were to take such an interest in boys as you have, I feel quite certain that we could almost entirely check juvenile delinquency.

"Thanking you again for what you have done for the club in the past, and for what you may do for it in the future, I remain"

Sincerely yours,

A. W. McIsaac,
Chief of Police.

Work Shop Group

PERSONS

Dr. Charles Drake Skinner Retires

Dr. Charles Drake Skinner completed his term of six years as superintendent of the Joliet-Dixon District and was granted the retired relation at the June session of the Rock River Conference.

Dr. Skinner came to Chicagoland from Central Avenue Church, Indianapolis. After a pastorate of four years at La Grange he was appointed superintendent of the Joliet-Dixon District. This district was the first in all Methodism to reach its evangelistic goal in this "Year of Evangelism" of "The Crusade for Christ" in which The Methodist Church is now engaged. The Joliet-Dixon District reached its goal in January, and by the end of the conference year in June it had received nearly one thousand more new members than its quota for the year. This district also subscribed fifteen thousand dollars more than its quota for the financial side of the Crusade. The contributions to World Service by the district have increased nearly one hundred and fifty per cent in the six years.

Dr. Skinner was one of the well known men of Methodism before coming to Rock River Conference. He has preached in seven different conferences and in six different states. He has been a member of the General Conference and has served on various commissions of the church.

The early ministry of Dr. Skinner was in New York State, and for seven years he was president of the historic Cazenovia Seminary at Cazenovia, N. Y., now a Junior College for young women. He perhaps is best known in Methodism as a builder of churches. During his ministry he has led three congregations in large building enterprises—Trinity Church, Auburn, N. Y., and Central Park, Buffalo, N. Y., in the East; and First Church, Tulsa, Oklahoma, in the Southwest. The church at Tulsa is known as the Protestant Cathedral of the Southwest. It was named by the late Dr. S. Parks Cadman as one of the fine examples of Gothic architecture in the United States.

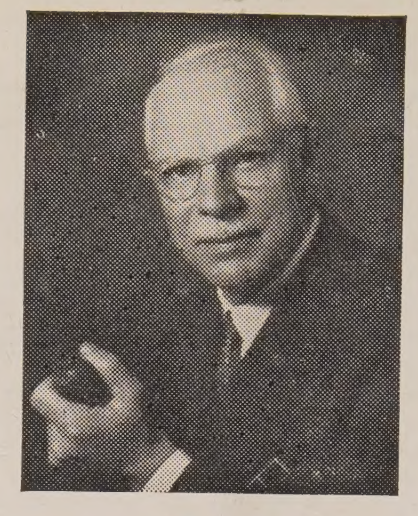
Counting the years in which he was pastor of student supply churches while securing his education, Dr. Skinner has served The Methodist Church fifty-one years.

He was graduated from Syracuse University in 1903 with the Bachelor of Arts degree, Summa Cum Laude. The Rev. John B. Sumner, grandfather of William P. Tolley, the present chancellor of Syracuse University, signed Dr. Skinner's first license to preach while he was superintendent of the Honesdale District of the Wyoming Conference.

After his graduation, Dr. Skinner continued as a graduate student in the department of philosophy and served as an instructor in psychology. In 1910 his alma mater conferred upon him the honorary degree of Doctor of Divinity.

Dr. Skinner will continue to live at the Delaware Towers, 25 East Delaware Place, Chicago 11, Illinois.

American University Trustee



George T. Trundle, Jr.

George T. Trundle, Jr., president of the Trundle Engineering Company of Cleveland, New York and Chicago, has been elected a trustee of The American University to succeed the late Sewell T. Tyng of New York, president of the South American Development Corporation, Robert V. Fletcher, chairman of the Board of Trustees announced today. Other trustees include Herbert Hoover, thirty-first President of the United States, Robert M. Lester, secretary of Carnegie Corporation of New York, Richard P. Ettinger, president of Prentice-Hall, John M. Reeves, president of Reeves Brothers, Inc., R. Emerson Swart, president of Huyler's, George H. Sibley, vice president of E. R. Squibbs and Sons, and Arthur N. Haskell, president of Drive-All Corporation of Detroit.

Mr. Trundle, widely known for his monthly "Trundle Talks" and for his leadership of a consulting management engineering service which has served 5500 assignments in more than 335 different industries and businesses, was chairman of a special committee of the Society for the Advancement of Management which developed a report on business and industrial management education based on the needs of large business. The recommended curriculum is now offered by the American University in a twenty-one-month intensive program of study and prepares men for executive responsibility in big business. Mr. Trundle is deeply interested in this educational program and devotes much time to its curricular content and administration.

To make provision for the housing of the students enrolling in the program, President Paul F. Douglass of The American University has announced the opening of a new residence hall accommodating 112 students on August 1 and halls accommodating 250 additional veterans on September 1.

Sponsor of the Trundle Trophy, awarded each year by the Society for the Advancement of Management to the chapter which has made the most effective contribution to management, Mr. Trundle has been much interested in the development of professional consciousness among business men.

Dr. J. Manning Potts, associate director of the Crusade for Christ, reports 465 new churches — either newly organized or reopened. The goal of 500 is not far away, but let us see that a new congregation is organized wherever there is need for one. Let the slogan "A New Church Organized in Every District" be literally fulfilled.

The Boston, Wisconsin and Oklahoma-New Mexico Areas are within 10% of their goal for the Year of Evangelism. Three days of simultaneous evangelistic visitation by the pastors with laymen as team-mates would enable each one of these areas to go "over the top." The Methodist Church will be thrilled to receive the good news that an Episcopal Area has reached its goal for a Million persons reached for Christ.

A Laymen's Retreat is being planned by the Springfield District of the New England Conference to be held at Laurel Park, Northanmpton, Mass., on Sepetember 7th and 8th. This retreat for charge lay leaders, their husbands or wives, and other church workers is for the purpose of bringing about a personal revitalization and receiving a new concept of the duties of stewardship. The Rev. Dr. Robert Leonard Tucker, minister of the First Methodist Church, New Haven, Conn., who is associated with the Wesley Foundation at Yale, will be the speaker for September 7th. The Rev. Dr. John Hoon, minister of Wesley Church, Springfield, Mass., will preach on Sunday, the 8th. The retreat will be under the direction of the Disrict Board of Lay Activities, William J. Steele, district lay leader and George W. Lamb and Mrs. Julia Kohler, associate lay leaders.

The Rev. Dr. Milton Harold Nichols, formerly pastor of Arch Street Methodist Church, Philadelphia, will be the radio guest preacher at the Bala-Cynwyd four o'clock Vesper services from September 8t to January 1st, to be broadcast over Station WDAS. The Rev. Dr. Franklin Duncombe is pastor of this Methodist church at Bala-Cynwyd, Penna.

The First Methodist Church, Laconia, N. H., where the Rev. Frank P. Fletcher is minister, has successfully completed a campaign to raise, through popular subscription, the sum of $3,000 to be used for church repairs. The total program calls for the expenditure of about $5,000, the balance of which has been provided for. Part of the work has been done and the remainder will be completed when necessary materials become available.

Miss Annia B. Blackwell, member of the Weston, Mass., Methodist Church, died on July 18th, following a brief illness. Miss Blackwell had been a member of The Methodist Church since early childhood, joining the Center Street Methodist Church in Newton, Mass., and having transferred to the Methodist churches in Weston, Somerville and back to Weston again. The funeral service was held at the Miller Funeral Home in Waltham, Mass.

e Rev. and Mrs. Thomas F. Chilcote,Jr., ashville, Tenn., announce the arrival of foster son, Wayne Leslie, age, 8 months, ays, on July 2nd. Mr. Chilcote is the aging editor of The New Life Magazine.

Dr. Harper Busy

. Earl E. Harper, member of the New and Conference, director of the School ine Arts and the Iowa Memorial Union, University of Iowa, in addition to his y professional engagements on the lec- platform, has been busily engaged in public service of the church in recent .

e delivered three lectures on three con- tive nights before the Iowa-Des Moines ference meeting at Iowa Wesleyan Col- , Mount Pleasant, Iowa, June 5 to 9.

n the evening of July 11 he delivered the cess at the annual banquet of the Minis- Institute at Clear Lake, Iowa, speaking the subject "The Struggle Against Tyran- in the United States." On four Sundays ing the last two months he has served as rim preacher at the First Presbyterian rch in Cedar Rapids, Iowa. On Sunday, 7, he was guest preacher in the pulpit the First Methodist Church, Ottumwa, a, and Sunday, July 21 he served as guest acher in the pulpit of the First Methodist rch, Des Moines, on which occasion, act- on behalf of the pastor, Doctor Clifford on, Doctor Harper received a large class members into the church and conducted sacrament of baptism.

n address which was delivered by Doc- Harper before the annual banquet of the tional Association of Dental Schools in nsas City last January is in process of pub- tion by that organization. The title of the dress is "What is Worthwhile in Life and ucation?"

During the month of August he will vaca- n in northern Minnesota and Canada, veling by canoe on a camping and fishing pedition two weeks in length with a group six men, including Doctor Harper's son ig and Dr. L. L. Dunnington, his pastor the First Methodist Church in Iowa City. the present moment Dr. Harper is ad- nistering the Second Annual Exhibition of ntemporary Art on the campus of the Uni- sity of Iowa, an exhibition which has al- dy become known as the "Iowa Summer ow" and which is attracting nation-wide ention of artists, critics, and Historians.

Otto Scott Steele, Jr., senior in Boston Uni- rsity School of Theology, has been selected one of three students to represent The ethodist Church at the meeting of the orld's Student Christian Federation to be ld in Geneva, Switzerland, August 9-31. r. Steele sailed from New York City on the S. George Washington on July 26th. He pects to return by September 10th. He is e son of Dr. Otto Scott Steele, minister of ndion Church, Duluth, Minn., and Mrs. eele. He is president of the New England udent Movement, and is student pastor of e Community Methodist Church at East ingston, New Hampshire.

The Rev. Charles M. Coulter, minister of the Hyde Park Community Methodist Church, Cincinnati, Ohio, is one of the Methodist ministers to be included in "Who's Who" recently. Mr. Coulter, a graduate, in 1924, from Boston University School of Theology, is prominent in church and community circles throughout Ohio.

Church and Farmers

Main speakers at the Rural Pastors' Conference conducted in July at DePauw University were, left to right, the Rev. John B. Howes, Town Hill, Pa.; the Rev. Marcius E. Taber, Ionia, Mich.; and Dr. Rockwell C. Smith, Garrett Biblical Institute, Evanston, Ill.

Greencastle, Ind.—Outlining major rural trends in the United States today, Dr. Arthur Raper of the U. S. Department of Agriculture told a joint meeting of the national seminar on Christian Social Relations and the Indiana Rural Pastors' Conference at DePauw University that the church must recognize the increasing mechanization of farms and must take a new leadership in increasing collective activity in rural areas.

"The church must recognize the fact of increasing mechanization of farms, the resulting decline in the number of small farms and increase in large farming areas, the fact that farm families are becoming fewer and smaller in areas where mechanization takes place fastest," Dr. Raper said.

Farm tenancy, he said, is increasing fastest in the Midwest because farmers are placing more value upon money than upon land. Rather than in land, they invest in herds and machines which will increase production.

Dr. Raper called attention to the marked townward shift in the activities of rural people, illustrated by consolidated schools, and cooperative movements. The new collective activity will give rural population security through exchange of services, he pointed out.

In asking the church to take leadership in the new agricultural world, Dr. Raper called for a philosophy for this new period of production, in which machines are displacing persons and increasing leisure. World War I and II, he said, have been the only times that we have had total use of our population.

New Windsor, Md., July 31—Every dollar to the Church World Service Center operated here by the Church of the Brethren will buy sixteen pounds of relief cereal for overseas shipment, it was announced today by officials. The cereal, which is milled especially for the center's relief shipments, includes ground wheat, oats, and soybean grits. One pound has the food value of a pound of cheese and will provide nourishment for a growing child for one day.

Mrs. Arthur Page Sharp, widow of the Rev. Dr. Arthur Page Sharp, member of the New England Conference, celebrated her 80th birthday, on July 17th, at Franklin, N. H. Friends and former parishioners showered Mrs. Sharp with flowers, telegrams, cards and gifts and a surprise buffet supper was given in her honor.

The Rev. Leslie D. Weatherhead, British Methodist preacher and author, minister of City Temple, London, was injured in a motor accident on July 12th. Dr. Weatherhead received a concussion, but is improving rapidly.

The Rev. Edward Irving Everett, son of the Rev. Frank A. Everett, retired member of the New England Conference, recently returned with Mrs. Everett on furlough from the Belgian Congo, where they are missionaries of The Methodist Church. Mr. Everett's return made possible their family reunion of all five children with Mr. and Mrs. Everett who are in their late eighties.

The Rev. Dr. Tarrance F. Ogden, pastor of the Delmar, N. Y., Methodist Church since 1937, succeeded the Rev. Dr. Howard C. Ackley on July 1st, as minister of Trinity Methodist Church in Schenectady, N. Y. Dr. Ackley, pastor of Trinity for the last 20 years left to become president of Green Mountain Junior College, Poultney, Vt. Dr. Ogden is a graduate of DePauw University and the Boston University School of Theology.

The Rev. Dr. Ernest W. Saunders, author of the article "Better Than Our Present State" which appeared in our issue of July 17th, is now minister of Asbury Methodist Church, Gaspee Plateau, Warwick, R. I. Dr. Saunders moved to this pastorate from the Cotuit (Mass.) Federated Church on September 2, 1945.

Dr. Allen E. Claxton, pastor of Broadway Temple Methodist Church, New York City, was the guest preacher at Ocean City Tabernacle, Ocean City, N. J., on Sunday, July 14th. Dr. Claxton preached in the Wesley Methodist Church in Worcester, Mass., on the morning of July 21st, and at Sterling Camp Grounds that afternoon.

The Rev. Howard B. Warren, minister of Embury Church, Brooklyn, N. Y., was the preacher and lecturer for the Summer Assembly and Christian Service Institute at Willimantic, Conn., from July 28th to August 4th.

The Rev. Dr. David Harold Hickey, minister of Robinson Memorial Methodist Church in Malden, Mass., is attending the summer school at the University of Southern California, Los Angeles, during the month of August.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Aug. 18.

Adult Topic:—Human Life is Sacred

Scripture Lesson: Exodus 20:13; Matt. 5:21-24; 10:20-31; 18:10-14.

Man—The Killer

As a killer man has no rival. From the day when the first cave man smashed the skull of his enemy with a rock until yesterday's automobile accident, man has been perfecting the art of killing. He has piled up a record of deaths which must make rattle snakes, saber-tooth tigers, and mountain lions envious. Without going into details and guessing at the results of man's skill as a destroyer of human life, two fairly good killing records may be entered in the books. World War II snuffed out thirty million lives. Since Japan sued for peace a year ago close to forty thousand lives have been lost on the highways of the United States.

Murder vs. Manslaughter

"Thou shalt not kill" was the ancient Hebrew commandment. To that Jesus added his own word of interpretation and raised the value of human life above sparrows and sheep and coal and land and many of the things we call priceless.

During man's long stay on the earth, murder has been a rather harmless pastime. First degree murder, premeditated and committed in cold blood, accounts for a small fraction of the mountain of human slaughter man has piled up. And second degree murder is not too common a method of killing. But when we get to manslaughter, we find man as a killer at his worst.

So let us get this manslaughter as a killing method pinned down. The simplest definition is this—"The killing of man by man; especially, such killing without malice." And the ancient mandate was and still is: "Thou shalt not kill."

Killing Without Malice

The definition of manslaughter, "especially such killing without malice" is the new aspect of human slaughter we are forced to consider.

War without malice may seem to be something else than war, but the ancient saying, "Hell hath no fury like that of a non-combatant" is true. The death dealers who shoot at far off targets and drop bombs on cities, beat the red lights at the crossing and run down pesdestrians on highways and mine coal without safety precautions are mostly without malice.

As an exercise in Christian thinking stop for a moment and make a list of deaths caused by people without malice. The people who never see the red blood of a victim or hear his death rattle furnish the fury and incentive for the majority of deaths by violence.

Thou Shalt Regard Human Life as Sacred

"Thou shalt not" is a negative statement which does not restrain the killer. Few murderous hands have been stayed by that commandment. It is necessary to get behind this final word and build up a respect for human life. If we accept the wartime estimate of human life as something "expendable" we had just as well call the undertaker at once and arrange for man's funeral. Mankind has a short time left on this earth to set his affairs in order for the jackals and buzzards and termites who will succeed him on any such cheap philosophy of human life.

If we are going to stop war and the peacetime waste of human life "without malice" we have to quickly go about the task of raising the ceiling on the price of human life.

The one most distinguishing characteristic of the Gospel of Jesus Christ is its high evaluation of human personality. And as we know it this personality is not something abstract and detached but is in a human being we call a person.

Methodists Gaining in Saxo

Geneva (By Wireless) (RNS)—Metho evangelistic work in Saxony, Russian oc pation zone of Germany, has resulted in "tremendous increase" of members, Dr. J. Ernst Sommer, vice president of The Met dist Church in Germany, disclosed here. is the first German Methodist to visit he quarters of the World Council of Churc since the beginning of the war.

"Throughout Germany," Dr. Sommer clared, "there has been such a considera increase of summer school work that min ters have stopped inviting new children register because of lack of space."

He said that Methodist youth work is al increasing rapidly and that Methodist you people are cooperating with other Protesta in several cities for informal friendly disc sions. He added:

"Methodists have never enjoyed such c dial relations with other Protestants as th do today. For example, Methodists and Ba tists were represented on a church relief co mittee in Frankfurt, and recently I was ask by Dr. Otto Fricke, of the Evangelic Church, to represent him at a conference wi Allied authorities—a most remarkable thi for a state church leader to do."

One of Dr. Sommer's purposes in visitin Geneva is to obtain books for fifty-two Ge man Methodist ministers who lost their libr ries during the war. He is also seeking pap for hymn books and a Methodist newspap which was started in the three western zon of Germany last spring after having close down in 1941.

Another Methodist need in Germany, D Sommer asserted, is for barrack churches replace more than half the denomination churches destroyed during the war. In add tion, clothing and food supplies are badl required, especially in view of prospects th the coming winter will be worse than la winter.

National Conference of Young Churchmen

New York—Announcement of the princi pal speakers for the National Conference o Young Churchmen to be held in Septembe was made here by the Rev. Reuben W. Cole man, executive secretary of the Federal Cou cil's Commission on Returning Serviceme and Women and Administrative Director o the Conference.

Purpose of the conference, which wa called by the Federal Council and the In ternational Council of Religious Educatio with the cooperation of the National Cou cil of the YMCA, is to mobilize and trai young men in local churches over the countr for more effective Christian leadership. I will be held in Lakeside, Ohio, September 3-

Names of the speakers and their topics are Bishop G. Bromley Oxnam, president of th Federal Council, "The Influence of th Church on the Needs of the World"; Fran cis Harmon, executive vice-president of th Motion Picture Producers and Distributors o America, "Churchmen to Match the Need of the World"; Professor Wilhelm Pauck University of Chicago Divinity School, "Th Church—Its Nature, Heritage, and Relevanc

Predicament of Modern Man"; Dr. ll P. Barnes, associated general secre- f the Federal Council, "'The Outreach Church in the Community"; Dr. Ralph dorfer, secretary of the Board of Mis- and Church Extension of The Methodist h, "The World Mission of the Church"; irtley F. Mather of Harvard University, Personal Life of the Churchman."

er speakers are Professor Bela Vasady, sor at the Reformed Theological Facul- the University at Debrecen, Hungary, member of the Provisional Committee of World Council of Churches, and Dr. ning Tobias, director of the Phelps Fund, and Dr. George Heaton, minis- the Myers Park Baptist Church, Char- N. C.

neral's Anti-Semitic Order

w York—The American Christian Pal- Committee, speaking for thousands of tian leaders in the United States, has ed the order issued to all British mili- nits in Palestine by General Sir Evelyn r, British commander-in-chief in that ry.

a joint statement issued here, Dean How- l. LeSourd, director and Dr. Carl Her- Voss, chairman of the Executive Coun- the American Christian Palestine Com- e, declared:

becomes clearer with each passing day in order to achieve its ignoble purpose stroying the Jewish National Home, the h Government is employing open anti- ism as a weapon. The latest example order issued to all British military units lestine by General Sir Evelyn Barker, h commander-in-chief in that country. letter might very well have been drafted Nazi Gauleiter, for it not only charges all Jews in Palestine are guilty in the ing of the King David Hotel, but goes explain the reason for ordering all h businesses, places of entertainment homes out of bounds for British soldiers llows: 'I am certain that if my reasons lly explained to them (the troops) they understand their propriety and they will nishing the Jews in a way that the race es as much as any—by striking at their ets and showing our contempt for them.' Ve doubt whether General Sir Evelyn er would have dared to issue this cheap, Semitic slander had he not been con- t that these words would be cordially ved by his political superiors in London. letter can hardly be viewed as a new sh approach, inasmuch as he received ue from no less a personage than For- Secretary Bevin himself, who, on at least occasions, has uttered vulgar, anti-Semi- marks.

This renewed evidence that Britain will so low as to spread anti-Semitic lies appeal to the very worst in human na- in order to carry out her ignominious stine policies, strengthens our determin- to expose and combat these policies. hin's blows are aimed not at the Jews e, but at the very heart of the democratic s and Christian principles for which we merica have fought and will continue to ."

Shall We Close the Rural Churches?

JAMES A. PERRY

A recent editorial in Zions Herald dealt with the above topic. It started out with some broad statements about bricks and paved streets producing deterioration, and growing wheat and cultivated soil assuring the opposite. It would be difficult to sustain that position by the history of western civilization, including the American story.

This One Is Closed

But we do cordially share the opinion that Christian leaders should be more concerned with conditions in church areas. There are altogether too many neglected communities and too many shamefully inadequate salaries. These facts, in conjunction with lack of cultural advantages, make an early exit from many country churches a perfect natural trend.

A few pertinent facts about the ministers and the rural churches will help to give the real picture. First, in the Methodist polity nearly all ministers, including the ablest of them, start in the small community church. The pastor, who is rated successful—whatever that may mean—usually is successful right from the beginning of his ministry; and thus small churches get the benefit of services of such men as Edwin Holt Hughes, William F. McDowell, G. Bromley Oxnam for a time. This does not hold as uniformly in other denominations.

In the second place, rural churches and their needs are now receiving much attention,—scientific surveys, challenging experimentations, and no little missionary money. United Church endeavor in Vermont, for instance, is proving a large body of valuable data by which to gage situations and create a new rural church strategy. But few thinking men today estimate a man by his location. It is rather by the results he is able to show.

A third consideration in understanding the situation is that practically all the parsonages are modernized, are well located, and have a garden for the pastor's family to use. Electricity, improved heating system, modern plumbing, storm windows, and other conveniences are the rule in the northeastern part of the United States.

Fourth, the countryside is generally equipped with hard-surfaced roads along the main highways and improved roads nearly everywhere, so it is not difficult for the small-town minister frequently to visit the larger centers for advantages of culture, trade, fellowship. In no small number of large rural areas ministerial or church organizations bring men and women of highest talent for series of addresses, discussions and concerts. Certainly in the northeastern part of the nation the old conditions of isolation, loneliness, and absence of public schools are a thing of the past.

A final feature in this picture is that many of the rural ministers are well-trained and like their jobs. It is well that such is the case, for the time is definitely passed when a third-rate man can succeed in the rural church. It takes as good a man to make a success in the country today as in the city. And in more instances than our rural experts are willing to allow, the man who can succeed in one can succeed just as well in the other. Farmers are folks, and folks are fundamentally alike the world over. The leaders have not had to be miners to win miners, farmers to win farmers, tradesmen to win tradesmen. The story of Jesus, told with urgency, with joy, with assurance of forgiveness, with faith in its values, together with a life undergirded by the Holy Spiri, has no need of substitutes or side issues to reach the hearts of men.

The editorial asks but does not answer the question "But alas, just what

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Junaluska Here I Come

(Continued from page 747)

audience faces it. Usually that platform is fringed with huge dahlias, some of them twelve inches wide; for "The Dahlia King," Mr. J. B. Ivey, chain store owner of the South, lives there all Summer at Ivey-Crest, his beautiful Summer home; a loyal Methodist layman and a constant attendant at all services, who sits with a little black rabbi cap on his rapidly balding head with an Emerson look in his eyes and a responsive kindliness for all speakers on that platform which he has made beautiful with his huge and glowing dahlias. There are those who flatter themselves that Mr. Ivey comes to hear their addresses but my guess is that he comes to see his beautiful dahlias on that huge platform. However, be that as it may, he is always there and has been for many years; he who, because of his wealth, might go to any Summer place in the nation, but chooses Lake Junaluska. Indeed, that is true of a good many people who might afford to go elsewhere; for Dr. Ludd Spivey, president of Florida Southern College in Lakeland; Dr. Guy Snavely, executive director of the Association of American Colleges, Dr. Elmer T. Clarke, editor of the *World Outlook,* Bishop Arthur J. Moore, Bishop Paul Kern, and a host of others have beautiful stone houses on terraces overlooking the lake and mountains. No wonder they stay there from May to November each year for it is certainly a great spot to do creative writing, thinking and planning.

Dr. James Houghton and I were there for a week last August. Dr. Houghton had his red-headed wife with him. He gave lectures on the great Methodist hymns, sang solos and led the crowded auditorium in singing. I gave a few lectures and preached and we both had a wonderfud time. One day we tried to express how we felt about northern Methodists visiting that spot through a popular Rotary song, "The more we get together, the more we get together, the more we get together, the happier we'll be." And we intended that to be a suggestion to northerners to visit that mountain-lake resort with its high altitude "above the mosquito line." No, we didn't see, hear or feel a single mosquito; and, what is more, we slept under two blankets every night in the middle of August. When the good news gets around through the northern church I expect to see next Summer, with gas rationing off, an exodus of northern Methodists to that glorious spot.

Down at Junaluska they are expecting to annex Dr. Houghton and his wife as regular fixtures, for one evening as he and his wife were standing on the shore, they looked like another mountain added to the already many Smoky Mountains, with a solo sunset adorning an additional peak.

The Methodist Publishing House has a large cottage, rustic in architecture, on the very edge of the lake, within fifty feet of the hotel, with a wide veranda filled with comfortable chairs and Miss Lylian Doss in charge; a girl with a slow southern drawl, and easy to look at, who knows her books and who is the essence of what we Methodists know as "Southern Hospitality." You can sit around and read books all day in that delightful spot and nobody sweeps you out even if don't buy books. However, the Publishing House manages to sell a profitable sum total of books; at least enough to keep that lovely shop open each year.

The assembly was officially opened on June 25th, 1913, with the meeting of the Second General Missionary Conference which attracted many notable speakers and was marked by the largest collection ever made in the church, when $150,000 was given for foreign missions. Since that high time, the Junaluska Assembly has been a great missionary center for all the church, as well as a meeting place for young people, and all Methodist interests, with a program running to "standing room only" (even last year) in cottages, hotels and auditoriums.

Bright and attractive young college boys and girls wait on tables at the hotels and having grown up in the tradition of Southern hospitality, they know you by name the first day and make you feel as if you are somebody. Dr. F. S. Love, superintendent, is a charming, friendly and efficient manager and

(Continued on page 762)

Tokyo Christian Fellowshi

RNS Photo

Here two GI members pay a bedside visi a Japanese patient at a local hospital. John P. Taylor, of Chicago, (left) talks to patient about the Bible with Lt. J. I. Ka kami, of Seattle, Wash., acting as interpre

Tokyo (RNS)—One of the best-organi bodies of its kind in the Orient is the Ch ian Fellowship Group here. Composed Japanese Christians, American and Bri servicemen, and missionaries, it was sta last October. President of the Fellowshi Miss Kiku Ishihara, a graduate of Colum University, New York, who now is head a Christian elementary school here. The lowship holds mid-weekly meetings as as Sunday services. Recently the group nated 5,000 yen to sponsor medical aid Japanese war orphans. And it also provi funds for the support of Japanese minis and the Japan Biblical Seminary.

Getting a Kick out of Lif

William L. Stidger

Out of One Retired Bishop

I get a kick out of most bishops. The a fair, wholesome, fine lot in "the run the mine." But I get my biggest kick of the retired bishops. The don't take the selves to blame seriously, and they do a of interesting things, and never seem to t any notice of their retirement; such m as Bishop Welch, who has, during the five years, been going to his office regula every day and running our European Re in his old efficient way, just as if he had retired. Bishop Hughes has been runn around the nation seeking "whom he mi devour," from the Atlantic to the Pac Coast (five times in Boston in one yea preaching and lecturing just if he hadn't tired. But the man who tops them all Bishop George A. Miller.

On the day of his retirement, Bis Miller took over and ran First Chur Oakland, Cal., one of Methodism's larg churches for six months. That was in 19 Following this little chore, this retired m sionary bishop asked the appointing p ers to give him a little church that nob particularly wanted at Lafayette, Cal., he would see what he could do with it. T is what he did with it:

egan with a congregation that ran up to 15. Now the congregation fills rch to its limit.

uilt up one of the best Sunday schools Bay City region.

ot the money for, and dedicated a l pipe organ recently.

now has a divinity student as his t and the church is growing by leaps unds. In a letter which I received his retired bishop this Spring, he says e normal and un-bishopric language: o years we will have one of the st churches of the entire San Fran- ay Area. I would like to hold on ars more when I will be eighty years d it will be time to get out of the d let somebody run 'wot kin' run. a lot of fun while it lasts, and I y get a kick out of it. But the joker I suspect, with returning chaplains lenty of preachers, *His Riverince* ng the bishop) may ask me to vacate ming Conference in June. In that ll have to hunt another hole and see an be done with it."

eterans Administration Chaplain

s, Me.—The Rev. Raymond L. Hart, r of the Maine Conference of The dist Church, has been appointed to the ncy Service, Special Services Division Veterans Administration and assumed ties of full-time Protestant chaplain at A. Center, Togus, Manager Malcolm dard has announced.

missioned a First Lieutenant in the Chaplaincy Corps, Hart entered service ril, 1942 and served over four years, ich three and a half years were spent eign duty. Assigned to duty with the tation Hospital, Chaplain Hart accom- that unit to Iceland in August, 1942. tober, 1943 he was transferred to the Infantry, composed principally of for- embers of the South Carolina National , and he remained with that outfit hout the war. From November, 1943 uly, 1944, Chaplain Hart, as a mem- the 118th, was stationed in England. g the hectic days of the invasion of ern France and the Rhineland, the was in the thick of the drive. Re- to the states in February, 1946, Chap- Hart was released from active duty in f this year in the grade of Major.

ative of Torrance, Pa., Hart was grad- from Saltsburg High School and re- his A.B. degree from Alleghany Col- n 1920. He received his S.T.B. degree Boston University in 1923 and that year accepted the pastorate of the Co- (Maine) Methodist Church where he ned until 1927. From 1927 to 1935 he astor of the Congress Street Methodist h in Portland, Me., and the three fol- g years held the pastorate at the High- Avenue Methodist Church in Gardiner, n 1938 he accepted the post as pastor rst Methodist Church, Bangor, Me., he remained until he entered the aincy Corps in 1942.

The Church and the Alcohol Problem

(Continued from page 749)

throughout Scripture. Goodness is thwarted by drunkenness. Faith, courage, and character are destroyed by intemperance. It is striking to note that a book of wisdom, Proverbs, contains the strongest statements in all Scripture concerning intoxication. This suggests that our spiritual forebears tried to say to their generation and to ours that to be temperate is not so much to be good as to be wise; that in refraining from the use of intoxicating liquors one is not so much conforming to moral code as holding to a sound rule of common sense. Observe what is said:

"Wine is a mocker, strong dring is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). And again:

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Then is added the admonition: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-33).

Isaiah has yet a more emphatic word about this matter when he says, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower" (28:1). Then, referring to her spiritual leaders who he says have been spoiled by intoxication, he adds, "The prophets have erred through strong drink—they err in vision, they stumble in judgment" (28:7).

Here is the source of the church's concern with the problem of drink. The religious person and the religious fellowship of which he is a part are against intemperance and for a life of disciplined restraint, not because the Scripture says that to drink is wrong, but because all of life, which is faithfully reflected in the Scripture, says over and over again that drinking is the enemy of life. Drinking is a disease. It destroys man's vision and judgment. Drinking is an evil because it takes the best men, the Noahs, the men of faith, vision, and character, grasps them in its vise, and makes them shameful and degraded persons. One should abstain from drinking not because of any religious code written upon a table in some sacred temple, or because abstinence is prescribed in the Discipline of any church, but because it is a mocker and a raging, because it is a pretender and a deceiver, because it brings grief and sorrow, babblings, wounds without cause, and because it bites like a poisonous snake and stings like an adder. The drinking habit destroys life, undermines homes, leads to maladministration in business and finance—and if it goes far enough in the life of a nation it will make a modern nation like Ephraim of old, one "whose glorious beauty has become a fading flower."

The church cannot be the church and a man cannot be religious, therefore, and be unconcerned with this problem. As a 1944 student at the Yale School of Alcohol Studies said: "The real problem is not alcohol at all: the real problem is life. What we were really concerned with (in the school) was the purpose of life, the nature and destiny of man." The heart of religion is fulness of life. Religion stands for strong bodies, poised minds, happy homes, stability, integrity and strength in finance, industry, and the nation. The religion of the New Testament is the unrelenting foe of whatever is the enemy of life.

A few lines from the resolutions on Temperance adopted at recent conventions and conferences of major denominations will indicate that this is the basis of concern for a wide area of the church. For instance, the Southern Baptist Convention in 1945 went on record not only for wartime prohibition but urged citiens to use "every moral strategy to curtail and prohibit permanently the business that is the root of every kind of evil in the nation," and then goes on to add: "No business that continues to be directly and indirectly the nation's supreme lawbreaker, a ruthless destroyer of the homes of rich and poor, a menace to our youth, has any right to be tolerated." The United Church of Canada has this to say:

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HEDDING CAMP MEETING AND YOUNG PEOPLE'S INSTITUTE

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Preachers for Sunday Services

August 18—Dr. Frank T. Cartwright, New York (two services); Dr. William J. Setzer, Manchester, N. H.; Rev. K. H. Thiem, Lawrence, Mass.

August 25—Dr. Karl E. Downs, Austin, Texas (two services); Dr. Harold Lancaster, Cleveland, Ohio; Rev. C. W. Frye, Raymond, N. H.; Rev. R. H. L. Vanaman, Hampton, N. H.

During the Week

Dr. Downs, Hedding Preacher; Miss Frances Fulton of Peru; Edward F. Payne and Henry Gerald, Boston; and Conference Leaders: Dr. G. W. Wieting, Rev. G. W. Douglass, Dr. E. H. Brewster, Rev. J. F. Quimby, Mrs. K. H. Thiem, Rev. Alice Gilman, Miss Golden May; Rev. B. G. Robbins, Dean of Institute; Rev. D. H. McAninch, Director of Boys' Camp. Mrs. Karl Downs and Bryce Wilson, soloists; Temple Male Quartet.

"I am a man sent of God to persuade men to put Christ at the center of their relationships."—John Wesley.

The Church and the Alcohol Problem

(Continued from page 759)

One of the most persistent moral issues that challlenges the people of Canada has its source in the problems connected with the manufacture, sale, and consumption of beverage alcohol . . . It is a matter of grave concern that in days of national and international crisis, huge sums of money, $300,000,000 or more annually, are spent for beverage alcohol in Canada. Some evil results of such expenditure are broken homes, ruined lives, and many tragic and premature deaths.

And The Methodist Church at the General Conference in 1944 in a resolution on Temperance said:

"The church of Jesus Christ from its very nature stands at variance with the liquor traffic . . . Especially now does the call arise for the church like a plumed knight to take the lists in an effort to purify life.. For seldom has the liquor traffic ever shown an effrontery more brazen than that of the present moment. On billboard, over the air, in motion picture, by way of the pages of newspaper and magazine, people are urged with all the guiles of art to employ deceiving beverages as a means to make the party lively, the spirit happy, and set conduct in step with the smartness of current custom. But with all its attractiveness, the practice of using liquor is attended no less now than ever with all the dangers that inhere in the use of a treacherous poison."

Each of these resolutions you will observe is a modern elaboration of the ancient experience that "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

III

If the purpose, then, that men may have the more abundant life, is the source of the church's concern with this problem, what solution does the church offer? The church offers a twofold approach to a solution. One is an outside job, and the other is an inside job.

The first approach is based on the church's recognition of the presence of liquor as one of the great menacing facts of life. It senses the power of the liquor interests. It is aware of the tremendous advertising strength of the liquor dealer. It is conscious of the opportunities for drink which present themselves upon every hand to young and old, men and women. Facing this fact that the liquor business is today one of the most powerful and deeply entrenched businesses in our economy, that it is supported by governmental protection, the church recognizes that first of all it has the problem of what those of another day would have "arousement."

A public menace, whether it be di Nazism, or intemperance, is thwarted when public opinion is aroused. The ch the W. C. T. U., and the temperance ties are alone in a position to direct a u crusade to make people conscious of the of the liquor interests. Churchmen e where today recognize the importance o Yale School, but they are likewise aware that the leaders of that school frankly that they espouse no cause, have no m concern about the issue, and have no i tion of becoming partisan either for liquor interests or the temperance moven The public schools present the facts of alc some do an excellent job of temperance cation, but little sentiment is aroused the for adequate control over the liquor tr Law-enforcing agencies are helpless to with the problem as a social menace u the public is aroused. Political parties ar different to the issue unless some ou force creates a strong sweep either fo against temperance. There is no possib that secular journals which derive g profit from the advertising of liquor ever become crusading agencies for tem ance, despite their presentation of occasi articles of considerable merit. The m have vast possibilities but at present are r on the side of woe than of weal. A pic like "Lost Weekend" makes a profound pression with its indictment of drink, this is offset by the bottle on the scree a hundred other popular and well-atter films.

The church is the great corporate that can arouse public sentiment on matter and create that spirit which wil sult in specific action. Therefore the ch should urge the creation of public senti in favor of "no license," and will, if when the issue is presented, stand in f of prohibition of the liquor traffic thro out the nation.

Let us have no doubt about it. If churches were united on this problem, if the people of the churches should aroused and manifest their strength, within their own congregations and the collective action through petition and the lot, they could turn the tide against the temperance which is sweeping the na Not many decades ago the most powerfu ganization for the creation of public opi in America was the Christian church turned the tide in favor of freedom for Negro. The church turned the tide in f of liquor reform in the early decades of century. Today the great molders of lic opinion through collective action are labor unions, the Chamber of Comm the American Legion, to name only the aggressive; and when they march into

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tters, petitions, or in strikes, they ountains. If the churches of Amer- ld stop fighting among themselves, om their petty problems of finance ernal strife, and concentrate on this oral issue, one might well marvel at ould be accomplished.

church has an outside job to do. A t involves social action, use of peti- e ballot, the public forum, the radio, ation with the established temper- cieties, and any other legitimate means aping and controlling public opinion nduct.

IV

the church has a much greater con- on to make by approaching its task nside job. The real solution held by urch is that offered by the Christian

Yale School of Studies in Alcohol is ting, by an increasingly impressive on of facts, a conviction of long stand- th observant people: that drinking is empt to escape the "realities" of life, you will, to find real life, for which person desperately hungers. Many go William James said: "Not through perversity do men run after liquor. e poor and unlettered it stands in the of symphony concerts and literature." t Anderson makes a comparable claim he writes, "Alcoholism is the result sin but of sickness—not a sign of degradation but the pathological ex- n of an inner need, a deep-lying men- uble which requires professional treat- like any physical disease."

Francis McPeek in the Yale School s, speaking on the problem of "Youth, ol, and Delinquency," adds confirma- this belief by saying:

e increasing use of alcohol beverages eniles cannot be properly accounted for me mysterious war hysteria . . . Given ular home and community factors, and will get well adjusted youngsters: other s, and you have very different young- If we want to reduce the number of en using alcohol, we will have to en- as always, in energetic educational s and limit the accessibility of alco- beverages to them. But more funda- l than these steps is the support of forces in the community, economic, al, and otherwise, which insure the ty and normalcy of home life. The o the juvenile drinking as to juvenile quency is found first in the tragic dis- n of what should be wholesome fam- fe: second, in the kind of community which surrounds the disintegrating y. The real problem is neither alco- n nor delinquency, but the eliminating mily and community causes, which also he causes of physical and emotional ill h, ignorance, poverty, and irreligion." e most dramatic reforms of alcoholism been accomplished in recent years in fellowship known as Alcoholics Ano- us. The founder of that fellowship vered that in effecting his own cure he work with another. Applying his dis- y to life, he cured at the end of the year five alcoholics, and at the end of the second, fifteen; today there are 15,000 members of AA in about 367 local groups. Here are four of their fundamental principles:

1. Honesty with yourself and complete honesty with everybody else.
2. Straighten out your difficulties with other people—do not try to keep all problems to yourself.
3. Practice the sort of giving that demands no return.
4. Believe in a life of prayer as opposed to a philosophy of self-sufficiency.

So! We travel around the circle of interest in this problem, to the psychiatrist, the student of science, the sociologist, to the AA fraternity, and what do we find? Basically, that the cause of drinking is a feeling of inferiority, inadequacy, fear, and mistrust which may be caused by one's own failure or the negative influences of a bad environment. And what is its cure? Fundamentally, being honest with one's self, honest with others, self-sacrificing toward them and wholehearted dependence on God, a Power outside one's self that makes for righteousness.

It can be said in a single sentence. The church's answer to the liquor problem is Jesus Christ in the life of every person.

Give a child a Christian home. Surround him with loving parents who love each other and love him more than anything else in the world, give him the benefit of a Christian education through the church school and the home, open to him opportunities for fellowship with Christian youth, and then let this growing person make his own decision for Christ and the church — and there will be that new life in him which will make him immune to the appeal of liquor.

We have so much alcoholism today because we have so many who are afraid of life. If these people could only face life with Christ and let him drive away their fears and their false sense of inferiority, they would have a stimulus for living that would make the prevalent attraction of alcohol a matter of complete indifference. Christ teaches us to face life and not run away from it through the anesthesia of drink. Let the church major in the building of Christian homes, and the drinking problem will be significantly lessened. Let the church become a place where the young can attend and enjoy themselves, have all of the clean, healthy, full-spirited fun that is possible in any sphere of life, and let them find the church a friendly place, where the adults are ready to make sacrifices for them, work with them, and share with them in meeting life's problems; then they will grow into manhood and womanhood with those principles and with that strength and assurance that can overcome a temptation to drink, even that temptation which is miscalled "social drinking."

Let the preacher through the sermon, parish visiting, and the counsel room share the victorious faith and vital courage of Christ, and we will develop that type of personality to whom drink is no problem. This was the early church's solution to the matter. The New Testament is not full of prohibitions in regard to the use of liquor; rather it is full of the good news of salvation through Jesus Christ. When men and women caught that, they were not the slaves of food in any form.

V

Fundamentally the problem of drinking is to be resolved by the religious life. It is the religious life that gives the true joy which the life of intoxication pretends to give and is thereby one of the great deceivers. It is the life of the spirit in Christ that really gives that self-confidence and self-assurance which the pretender, alcohol, artificially induces as a man drinks to be sociable or to get along with his prospective customer. It is that freedom from fear, sickness, poverty, and death, which arises from fellowship with Christ, that alcohol pretends to give when it dulls the mind and consciousness to life's everyday experiences. The religious life is the overcoming life, not only because it abhors the evil, but because it cleaves to that which is good.

Dr. E. Stanley Jones, in his book *Abundant Living,* indicates the church's special responsibility in regard to the problem of liquor when he reports a conversation between Dr. Carl Jung, world-famous psychiatrist, and an alcoholic.

Dr. Jung says to his patient: "You are suffering from loss of faith in God and in a future life."

Patient: "But, Dr. Jung, do you believe these doctrines are true?"

Dr. Jung: "That is no business of mine. I am a doctor, and not a priest. I can only tell you that if you recover faith you will get well. If you don't, you won't."

The power to overcome the temptation to intemperance is found in the religious life—the life which puts full faith in Christ and resolves with Paul not "to be overcome of evil, but to overcome evil with good." Reprinted from *Religion In Life.* Summer Number, 1946.

Miscellaneous Advertisements

WANTED—Organist and choir director in Methodist Church near Boston. Address communications to: F. G. P. c/o Zions Herald.

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In Good Faith

Let's Have More of This

There may have been a time in recent years when not too many Christian clergymen were aware of the dangers to our country stemming from bigotry and prejudice. But that time is rapidly passing—if it hasn't passed away altogether.

A good example of the alertness of Christians to the threat presented by the forces of prejudice to the security and peace of our free society came only this June from the Rev. John Safran, Methodist minister in Marysville, Michigan.

As told in *Time* for July 1st, the Rev. Mr. Safran was addressing a high school graduating class and had the courage to depart from the platitudes often common to such occasions to remind his audience that some things in this land were not what they ought to be.

"We refuse to face race problems," he declared. "There are 13 million American Negroes who are only enjoying a second-rate citizenship. . . . And we don't have to look to the deep South to find people who believe in the supremacy of the white race." He found some sore spots in his own community, pointed them out with unrelieved candor, and concluded that if his hearers were really interested in the kingdom of God they could do something about it by being fair and just to the Negroes who lived nearby.

Nor is this all. Mr. Willard Johnson, assistant to the president of the National Conference of Christians and Jews, recently wrote a letter to the *New York Times* in which he drew attention to the fact that, while we hear a good deal about the revival of the Ku Klux Klan, we do not hear so much about the counter-movement. And the counter-movement, Mr. Johnson remarked, has strong champions among the clergy. "Clergymen of Atlanta denounced the Klan in scathing tones," he wrote. "So did the clergy of Knoxville, Miami, and a dozen other cities where Klan activity has been reported. The Southern Baptist Convention, largest denomination in the South, recently condemned participation of Christians in any hate movement.

Well said—and well done. Let's have more of it!

World Church Conference

New York *(RNS)* — *Six members discuss some of the questions to be decided at the meeting prior to leaving by special plane for London. Left to right, seated, are: Dr. Walter W. Van Kirk, executive secretary of the Commission on a Just and Durable Peace of the Federal Council of Churches; John Foster Dulles, chairman of the Commission on a Just and Durable Peace, and Dr. Reinhold Niebuhr of Union Theological Seminary. Standing, left to right, are: Dr. O. Frederick Nolde, dean of the graduate school, Mount Airey (Pa.) Lutheran Theological Seminary; Dr. John W. Decker of the International Missionary Council, and Dr. Henry Smith Leiper, executive secretary of the American Section of the World Council of Churches.*

A special plane was provided by Pan American World Airways to fly the American delegation to England for the International Conference of Church Leaders on the Problem of World Order, it was announced here by the Federal Council of Churches. The group left LaGuardia Field, July 29 and was met in London by British church officials.

The International Conference was held at Cambridge August 4-7 under the auspices of the Provisional Committee of the World Council of Churches. It was the first postwar gathering of world churchmen specifically convened to consider the problems of world order.

Members of the American delegation are Dr. John Foster Dulles, chiarman of the Commission on a Just and Durable Peac the Federal Council; Dr. Reinhold Nieb Professor of Applied Christianity, Union ological Seminary; Bishop G. Bromley nam, president of the Federal Council; Walter W. Van Kirk, secretary of the C mission on a Just and Durable Peace; Dr. Frederick Nolde, dean of the graduate sch Mount Airey (Pa.) Lutheran Theolog Seminary.

Also Dr. John R. Dunningham, presi of Davidson College in North Carol Wesley Rennie, general secretary of Young Men's Christian Association in Sea Wash.; Dr. J. W. Decker, secretary of International Missionary Council; Dr. Ra E. Diffendorfer, executive secretary of Division of Foreign Missions of The Met dist Church, and Dr. Henry Smith Lei executive secretary of the American Sect of the World Council of Churches.

Purpose of the conference, according Dr. Van Kirk, was to explore the possibi of coordinating work now being done in field of world order by the churches in v ous nations, and to consider the question the relationship of the churches of the wo to the United Nations organization.

More than 20 nations were represented the estimated 75 delegates with quotas the various nations, including former neut and enemy countries, fixed by the Gen headquarters of the World Council.

Junaluska Here I Come

(Continued from page 758)

seems to spend all of his time looking af his guests to see that they are happy ev minute. I began to think that this was j because I was a speaker on the program I noticed that he had the same attitude ward all guests.

I have been trying for weeks to find figure of speech that would sum up for the spiritual value of this beautiful spot whi was named for a famous chief of the Ch okee Indians who lived back in 1838; a "at long last" I have found it in a lit poem by Margaret Bailey Miles which w published in The *New Hampshire Troub dor* entitled "Serenity": Here is that po and it is illustrated by a glowing mounta scene where the mountains and trees are flected in the quiet mirror of that la Junaluska all over again:

"I saw a little lake that lay so still
It held, unmarred, the image of a hill—
A mighty hill, immovable and old,
Magnificent in purple, green and gold.
Were I as tranquil as that lovely place
My little life might mirror God's own fac

THE CHURCH DOES CARE that adequate provision be made for the old age of its preachers.

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Religion in Art

Walter L. Nathan

rl Schrag (American, born 1912)

"Solace" — Aquatint, 1944

shadow of grief falls over every life. dhood it is like a cloud that comes bes. Filled to overflowing, the little ries itself to sleep, and guardian angels near the bedside to still its woes with ulness.

ed are those who retain their unques- trust and know themselves safe in the ting arms. But the great majority of e lost this innocent faith when we out- he dreams of childhood. We rely on n strength, and worship God from the e of our self-pride.

teaches each one of us the harsh les- f loneliness. Our efforts to push aside gering shadow of grief will fail. Help- teeped in the darkness of sorrow, many has broken under the strain of tragic ts.

aps we have to be as bitterly alone, beless and torn as this woman before n feel the touch of the angel against oulder. Her soul is too deeply wounded y trace of vanity to remain. Nothing but to kneel down in utmost humility. ody sways in the storm of emotion, her are groping to find the gesture of .

now she is no longer alone. The angel me and kneels with her to keep her falling. The benign certainty of his ce, felt rather than seen, already loosens gidness in the shoulder which leans into staining embrace. A strong arm is out to help carry a burden too heavy borne. Like her we, too, shall find rest and solace when we call upon God in full sincerity. "There is a balm in Gilead . . ."

Photo: Helga Photo Studios, Courtesy of the Artist.

This inspiring print is the work of an artist who is rapidly becoming one of our leading printmakers. Born abroad of a German father and an American mother, Karl Schrag studied at art centers in Europe and this country, and now lives in New York. His etchings and aquatints have been shown in our leading museums. His expressive treatment of line and form, his gift of poignant symbolism, and his deep reverence, make this young master one of the promising spiritual forces in contemporary American art.

On a Wide Circuit

W. W. Reid

Why Protestants Sing

ending morning service in a Methodist h recently, I was amazed to find less n tenth of the congregation singing even ar hymns, or taking part in the re- ive reading. "The Methodists are a g people," I know; and this was un-

it brought to mind the difference be- a Protestant service—developed by Mar- uther and others—and a Roman Cath- ervice, as told to the Hymn Society of ica by Dr. Helen Dickinson, associated her husband, Dr. Clarence Dickinson, e development of the noted School of d Music at Union Theological Seminary. Dickinson quotes Bismark as having l: "The Roman Catholic service can be by a priest without a congregation, if be; the Lutheran (or Protestant) service be held by a congregation without a , if need be."

he most important event in the history e 16th Century, musically speaking, was hange which took place in church wor- " said Mrs. Dickinson. "Sacred music to give expression to a new kind of sentiment, a new conception of the meaning of the church service, corresponding to the equally significant change from Latin to the vernacular.

"The service became the peoples' service. They approached the Most High directly, without mediation, to offer their own prayers and to receive His mercy and grace. Luther therefore opened his service with what he called a 'Peoples' Hymn.'

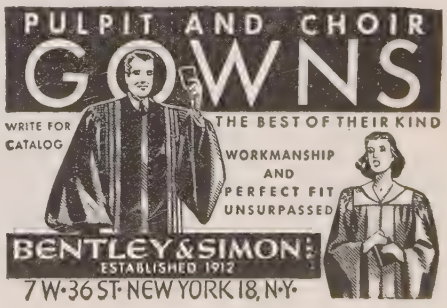
"God speaks to His people through His Word, therefore Luther must translate the Word into the language of the people; he must make it available to everyone who could read. The sensation this created was tremendous. . . . Luther wrote to Johann Walther, 'Unquestionably in the early church the people sang what in our day is sung only by the priests.

"By the people, Luther meant both the men and women of the congregation. In 379 A.D., in the Eastern Church, the Council of Antioch had forbidden women to sing in church. About 754 A.D., in the Western Church, Pope Zachary in a letter to King Pepin, father of Charlemagne, forbade the women to sing in church. Before 1200 A.D., it was decreed that men of the laity should not sing. An edict was issued that no one should sing in church who did not have the right to enter the pulpit. In 1229 A.D., the Bible was forbidden to the laity.

"As Luther gave the Bible to the people, so he gave them songs to sing. 'Our dear Lord speaks to us through His Holy Word,' he wrote, 'and we speak to Him in prayer and song.' Prayer was the language of the individual, but there must be songs for all the people to sing in what was now the peoples' service!"

What Martin Luther thought of congregational singing can be gathered from his own words:

"When friends and comrades sing in tune
All evil passions vanish soon:
Hate, anger, envy cannot stay,
All gloom and heartache melt away.
The lust of wealth, the cares that cling,
Are all forgotten while we sing."



Shall We Close the Rural Churches?

(Continued from page 757)

is our strategy?" There *is* a strategy that *can* and *does* win in rural communities and churches. The first thing to conclude by leaders of the church, both clergy and laymen, is that none shall be left out of interest and opportunity. Regardless of how long families have been indifferent or critical of the church, they should never be crossed off the list of those for whom we are responsible. In most unexpected places both adults and youths have answered this "one more appeal" with surprising contributions of self and service. It is always worthwhile to be able to say "This is our entire group," and usually they constitute a larger number than we had anticipated.

A second element in rural church strategy is to have a parish large enough to make a man-sized job. Too long our leaders have succumbed to the idea that every community must have its own resident minister. We no longer think in those terms about the doctor, the teacher, the politician. The real consideration must be, not where the minister lives, but can he give adequate ministry in pastoral visiting, in pulpit pronouncements, in assistance in social issues of the day, in Christian educational leadership. The pastor, living today five miles away from a community, by the aid of telephone and automobile can give quicker and better ministerial service than the man who, forty years ago, had a parsonage in the center of the hamlet. A little job is deadly in its effect on the minister. A great English preacher once said—"You cannot make a seagull in a skillet in your back yard. It takes the ocean."

The third consideration in the new rural strategy is a suitable income to live and maintain a family. When church boards realize that the minister must operate an automobile, must have a considerable sum for educational and professional self-improvement, and for college training for his children, they usually make a special effort to provide the necessities. Linking nearby churches into larger charges, moreover makes the income correspondingly increased. A one hundred family parish is too small, a two hundred family parish is medium sized, but many ministers in the country have three hundred or more.

A fourth aspect of the "bigger job" and "larger income" parish is that often the budget can provide for considerable training of its local leaders. Leadership training schools, summer institutes, conventions, seminars, rallies of various kinds, all inspire and equip the local talent for local task. As far as possible these should be paid from the budget of the church.

Fifth, a sound evangelism is a MUST part of rural strategy. The old idea that city churches will respond to evangelism but country people know each other too to do so, is not sustained by recent ex ence in rural churches.

Our final and most important facto rural strategy is emphasis on public wor Churches do many things in carrying o life of the organization, and maintai service centers for individuals and com ities. In no respect would we mini them. They have their place in the scheme of Christian ministry. But a church or a denomination may have a prisingly large number of achievements, yet gradually decline in members and tency. Religious educational life of all m denominations of America is a glaring ample of this situation. Attendance church and participation in public wo is the center of organized Christianity. worship of the sanctuary is the soul of church. Here Protestantism lamentably failed, and appears to be oblivious to depth of the defeat. No systematic, certed effort is being made to recapture citadel of success. It is many small cesses versus one great failure and it is d ful if we can overcome the handica empty pews. Once our official boards educational forces seriously undertake problem, church attendance, they will b new life and power into all churches.

"Shall we close the rural churches?" we need not and we shall not. The a strategy will advance us one hundred cent in one year.

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To All Ministers and Lay Leaders

• Information necessary for the successful promotion of the Stewardship program in the local church during the Christian Stewardship emphasis in the Crusade for Christ, which follows the current emphasis on Evangelism, are graphically given in two Manuals to be made available for general distribution not later than August 1. One is for ministers and the other for members of the Committee on Christian Stewardship of the local church.

• There is no beginning or ending date in the Christian Stewardship emphasis in the Crusade for Christ. It is an ongoing program that will simply be lifted into special attention from September 1, 1946, to August 31, 1947.

• The best way for ministers and laymen to prepare to do their part in the Stewardship program is to read, and encourage others to read, the best Stewardship literature available. Any or all of the Stewardship books listed at the right can be obtained from any branch office of The Methodist Publishing House.

The Message of Stewardship. Ralph S. Cushman. $1.00 per copy. Abingdon-Cokesbury Press. Fine resource book.

To Whom Much Is Given. G. Ernest Thomas. 60 cents per copy. Abingdon-Cokesbury Press. Popular Presentation of Stewardship.

Stewardship in the New Testament Church. Dr. Holmes Rolston. $1.00 per copy. Knox Press. Leadership Education Book.

When Christ Controls. John Versteeg. $1.50 per copy. Abingdon-Cokesbury Press. Stewardship Messages.

Achieving Results in Church Finance. (Approved Textbook) Boyd M. McKeown. 60 cents per copy. Abingdon-Cokesbury Press.

Stewardship and the World Mission. J. E. Simpson. $1.00 per copy. Fleming H. Revell Company.

The Christian Motive and Method in Stewardship. (Approved Textbook) H. B. Trimble. 60 cents per copy. Abingdon-Cokesbury Press.

The Stewardship Life. (Approved Textbook) Julius Earl Crawford. 50 cents per copy. Abingdon-Cokesbury Press.

The World's Need of Christ. Charles A. Ellwood. Cloth-bound copy, $2.00. Abingdon-Cokesbury Press.

Toward a World Christian Fellowship. Kenneth Scott Latourette. 50 cents per copy. Association Press.

(These publications may be obtained from The Methodist Publishing House branch serving your territory.)

★ **"Stewardship is an overwhelming sense of responsibility for the Christian well-being of the world."**

JUSTICE FOR THE JEWISH PEOPLE

The American Christian Palestine Committee

believes that, as Christians, we must resist and seek to destroy anti-Semitism; demand justice for the Jewish people everywhere; restore security, liberty and human dignity wherever these have been lost; obtain the democratic freedoms of citizenship and work for those Jews who would like to remain in the Old World in the lands of their origin, and safeguard their rights to restitution of property and to lives of dignity and self-respect.

A Jewish Homeland in Palestine

We urge the nations of the world—our own included—to facilitate the immigration of those who wish to go to Palestine, their national homeland, under the solemn pledge made to them by the nations of the world. This is in line with traditional American policy as expressed by every President from Woodrow Wilson to Harry S. Truman.

We demand the fulfillment of the clear intent and purposes of the Balfour Declaration, the League of Nations Mandate for Palestine, the 1924 Convention between Great Britain and the United States, and the charter of the United Nations, all of which were designed to provide a national homeland, in the full sense of the word, for the Jewish people.

In the Jewish national homeland thus to be established, the civil, religious and cultural rights of all groups shall be guaranteed and safeguarded. Complete separation of church and state is assured. There shall be full participation in government and complete equality before the law for all the inhabitants of Palestine, irrespective of race or creed. The holy places of all religions will be fully protected and preserved under international guarantees.

Free, Unrestricted Immigration

Specifically, we urge:

1. The free immigration of Jews into Palestine under the administration of the internationally recognized Jewish Agency for Palestine.

2. Palestine shall be opened for free entry of Jews into that country to the maximum of its agricultural and economic potentialities, and that there shall be full opportunity for colonization and development, so that they may freely proceed with the upbuilding of Palestine as the Jewish national homeland, and, in association with all elements of the population, establish Palestine as a democratic commonwealth in which all men, regardless of race or creed, shall have equal rights.

THE AMERICAN CHRISTIAN PALESTINE COMMITTEE
OF NEW ENGLAND

739 BOYLSTON STREET
BOSTON 16, MASS.

THE REV. DAVID R. HUNTER
General Chairman

Pastors Told Must Face Problems

CHICAGO (RNS)—The modern age "will not tolerate the preacher who stands with his tongue in cheek, leans first on one foot and then on the other as he apologizes for everything that is omnipotent in God," the Rev. Joseph R. Sizoo, pastor of the Collegiate Church of St. Nicholas, New York City, told more than 300 religious leaders attending the 15th annual Pastors Institute and Educational Conference here at the University of Chicago.

"Our age is suffering from moral instability—the world is taking a moral tail-spin. Around it lies an inordinate display of wealth, an increase in crime of violence, the appalling evidences of juvenile delinquency and the practices of expediency on a national scale.

"This age is suffering from a new kind of frontier—a frontier of fear, hate, suspicion and power, with which Christian ministers must come to grips."

Apologia For Oxnam

On July 10, 1946, on the eve of his departure for England to participate in the International Conference of Christians and Jews, Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, "expressed concern" at the recent "public clashes" between Protestant and Catholic leaders which he said was "a step backward from the significant progress toward civic cooperation and understanding between religious groups in the United States."

The "public clashes" which Dr. Clinchy deplored were those involving Bishop G. Bromley Oxnam, president of the Federal Council of Churches of Christ in America, and other Protestant leaders, and Cardinal Spellman of New York, the Catholic War Veterans, and other Catholic groups, over the question of the continuation of Mr. Myron Taylor as President Truman's personal representative at the Vatican.

In his statement to the press Dr. Clinchy went on to cite five "illustrations" about Catholics that are misunderstood by Protestants:

1. *Catholics and Civil Liberties:* Nothing more than the record of the Roman Catholics in the United States is needed to testify to the stand of American Catholics on civil liberties for Protestants, Jews and Catholics alike. Catholic support of the American Bill of Rights matches that of the Protestants from the time of Lord Baltimore.

2. *Catholics and Patriotism:* Catholicism is a church. To the church and to the Pope as its head, Catholics give spiritual loyalty; to the United States Government American Catholics give complete national allegiance.

3. *Catholics and Democracy:* As demonstrated by Catholics in the United States Army, Navy, and Marines who were 30% of our fighting forces, the acceptance of an authoritarian creed in the realm of faith and morals permits complete participation in political democracy.

4. *Catholics and Political Influence:* Every person who believes in the Fatherhood of God and the Brotherhood of man takes his part in politics inasmuch as morality and conscience must have political expression. A Protestant official in Washington reckons that the Protestants and the Catholics lobby in about the same proportion as their population numbers.

5. *Mr. Myron Taylor at the Vatican:* This need not alarm Protestants. The Roman Catholic Church has historically developed official relations with state governments. Through these sources and through the lay and clergy leaders in every land, the Vatican gathers valuable information which during the war Mr. Taylor has been able to relay to President Roosevelt and President Truman.

This statement seemed to the New York City Chapter of the Methodist Federation for Social Service so distorted and incomplete a treatment of the basic church-state issue which was at stake between Bishop Oxnam and Cardinal Spellman that the president of the chapter, the Rev. Alson J. Smith, wrote the following letter to the *New York Times,* which had carried the original Clinchy statement:

Dear Sir:

Dr. Everett Clinchy, president of the National Conference of Christians and Jews, was quoted in the *Times* on Wednesday of this week as "deploring" recent "public clashes between Protestant and Catholic leaders" as "a step backward from the significant progress towards greater civic cooperation and understanding between religious groups in the United States." He then goes on to list "five illustrations about Catholics on issues that are widely misunderstood by Protestants."

Dr. Clinchy is, of course, referring to the recent exchange between Bishop G. Bromley Oxnam, President of the Federal Council of Churches of Christ in America, and Cardinal Spellman over the Myron Taylor appointment. And, as usual, he is blaming Protestants for the "public clash."

Since Dr. Clinchy is a professional deplorer and a charter member of that order of humans which believes that "fellowship" is the highest human value, his five "illustrations" of Protestant "misunderstanding" should perhaps not be taken too seriously. But the naivete of his fifth "illustration"—the one dealing with the Taylor appointment—is so startling a revelation of historical and theological immaturity that it ought not to be ignored.

Does Dr. Clinchy honestly believe that "the Roman Catholic Church has historically developed official relations with state governments . . . (to) gather valuable information," etc.? Has he ever read the text of the Lateran Treaty? The Concordat with Hitler? Is he familiar with the present relation between church and state in such countries as Franco Spain, Argentina, etc.? The Catholic Church has historically developed official relations with state go ments to secure privilege and positio itself, to secure its "right" to dominate cation, to protect its property, and to vance its emporal and spiritual claims.

Dr. Clinchy does no seem to be a of the vast difference between Prote and Catholic attitudes towards the pr ple of separation of church and s American Protestants believe in this pr ple and mean to fight any attemp abridge it. The Roman Catholic Ch does not believe in it, never has, and n will. It prefers the kind of union betw church and state that one finds in Fr Spain, where all education is Catholic in Argentina, where no other relig group can meet without the consent of Catholic arch-bishop. It does not admit "right' 'of non-Catholic religions to fu tion freely under the law, for, as Cath historians and theologians never tire pointing out, there is only one "true" ligion (Catholic) and "error" (non-Ca licism) has no rights whatsoever.

This is a basic cleavage, not a "misun standing," and no amount of round-t pussyfooting is going to make Bishop nam, the Federal Council and Protestant in general get their teeth out of this is until it is settled in conformance with American constitutional law regarding aration of church and state.

James Madison, in his famous "Men ial and Remonstrance" to the Virginia L islature said: "What influence, in fact, h ecclesiastical establishments had on civil ciety? In some instances they have b seen to erect a spiritual tyranny on the ru of the civil authority; in many instan they have been seen upholding the thro of political tyranny; in no instance h they been seen the guardians of the liber of the people . . . a just government needs them not. Such a government best be supported by protecting every zen in the enjoyment of his religion w the same equal hand which protects property and his person; by neither inv ing the equal rights of any sect, nor fering any sect to invade those of anoth

To Dr. Clinchy, this may be just anot "illustration" of Protestant "misundersta ing." But to most of us it is a definit statement of the Protestant—and Americ —belief in the separation of church a state.

The *Times* did not print the letter, bu turned it with the following statement Charles Merz, the editor: "It is not the p tice of *The New York Times* to publish its letter columns letters which develop ligious controversy, and for this reason are returning herewith the letter which were kind enough to send us under dat July 11th."

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American University News

the opening of the summer session e 17, The American University an- d the establishment of an undergrad- rriculum in Business and Industrial ement which may be completed in one months of intensive instruction, nt Paul F. Douglass announced. In , method, and academic organization, rogram introduces some important s into undergraduate work

he three-course student load. Instead ying five or six courses, as is the cus- practice of the undergraduate student, merican University management stud- ll carry only *three.* This arrangement it possible for the student to devote ime to the mastery of basic subjects.

he class session will be *90* instead of utes. Students will be in class for an nd a half, lengthening the period of ion between the teacher and student. ach class will meet *four times a week* of three, with Wednesdays reserved interrupted study, field work, liaison overnment departments, and research Library of Congress. The arrangement the student to increase his study time have leisurely access to his professors.

he program practically *abolishes elec-* xcept as superior students by measured ment are recommended for special ad- studies.

he five semesters of 16 weeks are divided into two eight-week terms, the student completing three courses a term.

6. Unusual emphasis is placed on (a) mathematics and quantative measurement, (b) English for the clear presentation of ideas, and (c) history to give perspective and understanding.

7. The new program breaks down the distinction between general and specialized education, which is being so widely discussed. "The distinction between general and specialized education is a false dichotomy," Professor Leon C. Marshall, chairman of the faculty committee which prepared the curriculum, says. "Life is specific and general at the same time, but the problems of life are always specific, and unless we teach abstractions, we must approach the general and the specific together. The real problem of education is to discover and encourage a teacher who can teach subject matter as life."

8. Students will be encouraged to participate in professional association by a membership fee in the Society for the Advancement of Management, the fee being included in the tuition.

The program, which may be completed in 21 months, is the equivalent of three years of college work. A student completing the course, may ordinarily receive the bachelor of science degree in business administration in two additional semesters of work.

The general outlines of the program were defined in a report of a special committee of the Society for the Advancement of Management to R. R. Zimmerman, president. The committee was composed of George Trundle, Jr., president of Trundle Engineering Company of Cleveland, Charles Hook, Jr., president of Rustess Iron and Steel Corporation of Baltimore, Walter F. Crowder, executive editor of *Mill Supplies,* McGraw Hill Publications, New York, and President Paul F. Douglass, of The American University.

Dr. Crowder conducted a study of business management programs throughout the country, while the committee analyzed the qualities and skills which employment managers desire in the men they hire for their firms.

The program will be offered as a curriculum of the School of Social Sciences and Public Affairs in downtown Washington. Students may reside, Dean Harry W. Ketchum said, on the campus in the northwest heights, where apartments for married veterans are now available as well as regular residence hall accommodations.

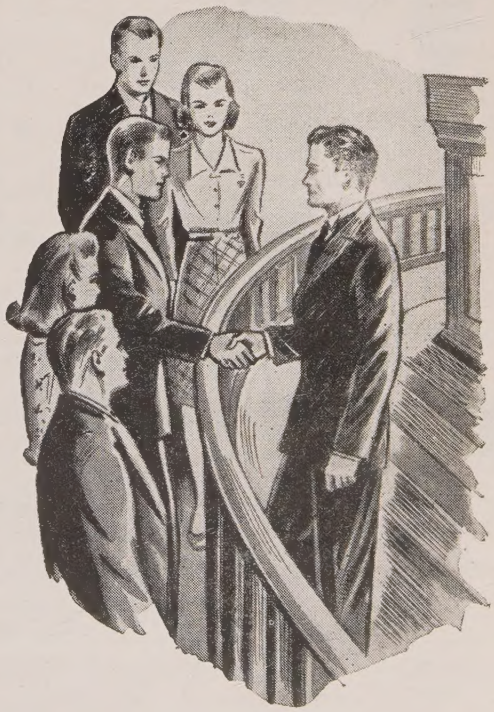
The faculty committee announcing the program was headed by Dr. Leon C. Marshall, former dean of the University of Chicago, now Clendenen Professor of Economics in The American University; Dr. Pitman B. Potter, Grozier Professor of International Law; Graduate Dean Ernest Posner, Undergraduate Dean Harry W. Ketchum, Professor F. K. Mann, Professor Ludwig Homberger, Professor Catheryn Seckler-Hudson, and Professor N. Arnold Tolles, director of the Teaching Institute of Economics, and Associate Professor John C. Shover.

Summer Revivals

SUMMER is a time for saving souls!

In this Year of Evangelism, let us not overlook our many opportunities to bring souls into the Kingdom.

Camp meetings, outdoor gatherings, and all places of worship offer rich fields yet white unto the harvest. Let us work hard at summer revivals.



YEAR OF EVANGELISM
***in the* CRUSADE FOR CHRIST**

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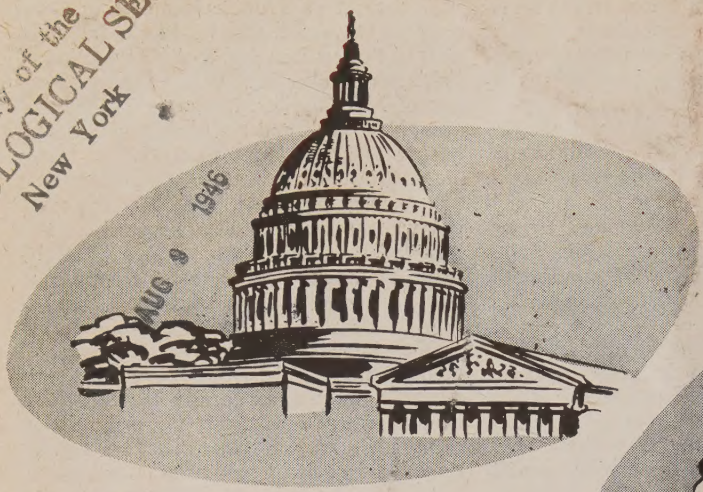

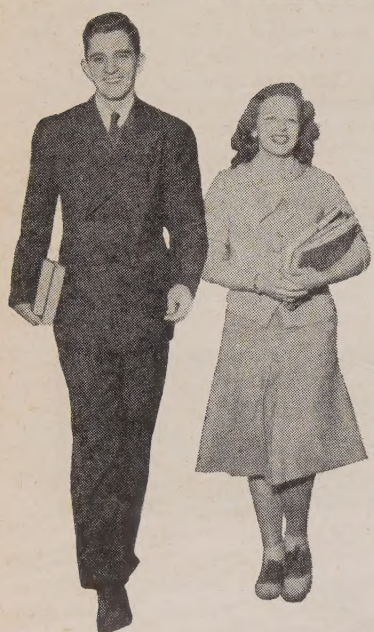

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